

May 16. 13 THE  
**Arraignment**  
*Mark* **OF**  
**POPERY.**

*In the*  
*Historical* *Year* *7* *of* *Edward* *the* *First*  
*7* *of* *Edward* *the* *First*  
**BEING**  
**A Short COLLECTION,** taken  
of the **CHRONICLES**, and other Books  
of the State of the **CHURCH** in the  
Primitive Times.

Also, The State of the *Papists*; and how long it was  
before the Universal **POPE** and **MASS** was set up; and the  
time of bringing in all their Rudiments and Traditions, *Images*,  
and *Images*, *Purgatory*, *Tithes* and *Inquisitions*.

Also, A Relation of their Cruelties they acted after the  
Pope got up, being worse then the *Heathen* and *Turk* Now, *and*  
having proved like Old,

Also, What the People of *England* worshipped before  
they were Christians. With several other things, which may be  
profitable for people to read over, wherein they may see the  
Worship of the *Beast* and *Whore*, where all that fear *God* may  
see, read, try, and give judgment by the Spirit of *Truth*,  
which is added, *The Blood of the Martyrs is the Seed of*  
the **CHURCH**.

By *G. F.* and *E. H.*

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Mary H. Braininlow

Ms. 1.183.3

# POPERY

BEING

A Short Collection of the CHURCH DOCTRINES, and other points of the state of the CHURCH in this primitive times

Also, The state of the Church, and how long it was before the Universal O.P. and A.S. was set up; and the time of bringing in all their traditions and traditions, books, and images, superstitions, fables and superstitions.

Also, A Relation of their Church, the way they acted in the hope of getting up, being we feel the reason and such New Rome having proved the O.P.

Also, What the copies of Books and writings before they were Christians. With several other things, which may be probable for people to read over, when they may be the World of the East and West, where all children God may be read, and have judgment by the Spirit of God.

and E. M.



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# THE ARRAIGNMENT OF POPERY.

## CHAP. I.

*The State of the Church in the Primitive Times; and the Time when the Apostacy from the Truth began. Also a Relation of those few that were raised up from time to time, to testify against the Idolatry brought in, and set up in every Age since the Apostles days.*

*From the Year Sixty four, to the Year One Hundred and Fifty.*

**C**hristianity was first brought into England in the Year 43, by Joseph of Arimathea and twelve Disciples, sent by the Apostle Philip; so that Christianity came into England long before the Universal Pope was established. John for preaching the Gospel, was banished by Domitian into the Isle of Pathmos, about the Year 97, and after the death of the aforesaid Domitian, was released again, under Trajan the Emperor, and came to Ephesus, Anno 100, where he continued until the time of Trajan, and lived until he was ninety years of age.

### *The State of the Church*

Between the Years One hundred, and One hundred and fifty, *Ignatius*, in the Persecution of *Trajan* the Emperor, was for the Christian Faith delivered to wild Beasts to be devoured. *Euseb.* lib. 3. chap. 35. 36.

It is written of him, That as he passed through *Asia*, being under the most strict Custody of his Guarders, he strengthened and confirmed the people every where as he went, and admonished them especially, and before other things, to beware and shun Heresies and vain Superstitions newly risen up, and that they should cleave only to the Apostles Doctrine. *Ex Hierom in Calassanct Eccles.*

The Church at *Jerusalem*, in or about One hundred and ten years after Christ, writeth, That until that time, she was as an uncorrupt Virgin, there was no false Doctrine sown there.

#### *From the Years One hundred and fifty, to Two hundred.*

*Polycarpus* Bishop of *Smyna*, resisted *Annasetus* Bishop of *Rome*, and withstood divers Ceremonies then beginning to be set on foot.

*Irenaeus* Bishop of *Lyons* in *France*, wrote in the name of his Brethren in *France*, unto *Victor* Bishop of *Rome*, reproving him for offering to excommunicate the Churches of *Asia*, who withstood his Traditions touching the time of the Celebration of *Easter*; he was reprehended of divers Bishops, but sharply of *Irenaeus*.

About this time there was six Synods held in *Asia*, touching the Celebration of *Easter*, where the Bishop of *Rome* had no more Authority then the other Bishops; and when he challenged Authority, *Irenaeus* reproved him.

#### *From the Year two hundred, to the Year two hundred and fifty.*

*Polykrates* Bishop of *Antioch*, was a married Bishop, he, together with divers other Bishops of *Asia*, withstood *Victor* Bishop of *Rome*, and opposed certain Constitutions by him urged, about observation of *Daves*, *Meats*, *Drinks* and *Vestures*, *Euseb.* lib. 5. chap. 26.

#### *From the Year Two hundred and fifty, to Three hundred.*

*Fabius Cilianus* of *Nilles*, and *Ernstus* of *Tarracena*, were married Bishops.

*In the Persecution Times.*

*Asclepiades* a Bishop of *Antiochia*, of whom *Alexander Bishop of Jerusalem* (being the Prisoner of Christ in *Caesaria*) wrote unto the people in *Antiochia*, That it was a comfort unto him, that he made his imprisonment the more easie, that he heard of the constancy of *Asclepiades*; *Euseb. lib. 6. chap. 11.* Note, in those times the true Bishops were no Persecutors, but persecuted.

*Narcissus* Bishop of *Jerusalem*, was a great Enemy to Superstition. *Euseb. lib. 5. cap. 6.*

*From the Year Three hundred, to Three hundred and fifty.*

*Silvester* Bishop of *Rome*, Three hundred and fourteen years after Christ, when *Constantine* offered him a Golden Scepter, he refused it, as a thing not fit for a Priests Function. *Sabel. Euseb. Chron.* And here you may see there was a great difference between this Bishop, and the Popes when they got up: And do you think that a Protestant Bishop or Priest would refuse to take a Golden Scepter, if it were offered him?

The same Bishop also ordained in the year following, That every Priest should be the Husband of one Wife, according to the Apostles Doctrine. This was before the Popes Laws were made against Marrying.

The Councils of *Ancyra*, *Nice*, *Tyrus*, *Gangra*, (in which was condemned the Heresie of *Eustatius*, speaking against Marriages, and eating of flesh, &c.) *Eliberis*, *Carthage*, (where the Bishop of *Rome* was stoutly withstood) *Antioch* and *Sardica* were all summoned at the Commandment of the Emperors, not of the Pope. *First Council.*

*Basilus Magnus*, Bishop of *Caesaria* in *Cappadocia*, in his writings he complaineth of the pride of the Western Churches, and condemneth their seeking of Supremacy. *Basil. Transmarin. Epist. 18. and Epist. 10. ad Eusebium.*

*Gregorius Nazianzenus*, testified against the pride of Bishops seeking Supremacy over others. *Zozam. lib. 7. cap. 2.*

*Gregorius Nyssenus* was a married Bishop. *August. Conf. 1. cap. 19.*

*Eusebius Caesariensis* wrote against the Bishop of *Rome*. *Epist. 1. Lib. 2. de vit. Const. 3. & 37.*

He wrote against Images, *Lib. 3. de press. Evang. Aug. de Civ. Dei. 19.*

## The State of the Church

against Popish Injunctions of Fasting. *Lib. 5. Eccles. Hist. cap. 23.*  
*Arthanasius* Bishop of *Alexandria*, whose Name was famous in  
the Church, wrote much against Traditions, (*Epist. de Synod. Nicen.*  
*Dier.*) and against Invocation of Saints, (*Epist. ad Adolph.*) against  
their Seven Sacraments, against Images, and against the Supremacy  
of the Bishop of *Rome*, and many other things. *Orat. 2. Contr. A-*  
*rian. Epist. ad e. it.*

*From the Year Three hundred and fifty, to Four hundred.*

In the Year Three hundred fifty one, *Liberius* Bishop of *Rome*,  
was banished by *Constantius* the *Arian* Emperor.

In the Year Three hundred fifty four, the same *Liberius* made a  
Law, That no Priest should forsake his Cure for any Persecution or  
Trouble, though Death should ensue. This was before there was a Pope;  
but since, they will change any way for to save their Benefices, as their  
practises have manifested, turning from Popery to Protestantism, and  
after to Popery again.

*Flavius*, against whom *Damatus*, *Syrictus*, and *Anastatinus*, Bi-  
shops of *Rome*, were mighty Opposites, who mis-informed the Em-  
peror *Theodosius* against him; before whom, when *Flavius* appear-  
ed, he said, O Emperor, if the Disputation be only concerning Prin-  
cipality and Eminent Places, I will not contend with any man, but  
deny my self of all Superiority, and commit the Charge of *Antioch*  
to whom ye like best. *Theod. Lib. 5. Chap. 23.*

*Cyrillus* was an Enemy to the Pomp of the Clergy, and had more  
regard to feed the poor, and to preach the word, then to the out-  
ward garnishing the Churches. *Zozomen, Lib. 5. Chap. 25.*

*Mectarius* Bishop of *Constantinople*, in his time Auricular Confes-  
sion was abrogated in *Constantinople*, upon occasion of Adultery com-  
mitted between a Penitentiary, and a Woman confessing her sins to  
him. *Sacerd. Lib. 5. Chap. 19.*

*Leontius* Bishop of *Melesina* in *Armenia*, was a great Opposer of  
Monkish Profession; whose Society he called a Den of Thieves.  
*Theod. Lib. 14. cap. 11.*

*Gregory* the first, restored Marriages again to the Priests, which  
before had been denied, and when they would have made him their  
world Bishop, he denied the Title, alledging it was a proud

From



*in the Primitive Times.*

*From the Year Four hundred, to the Year Four hundred and fifty.*

*Accatius* was Bishop of *Constantinople* Seventeen Years, at that time the *Roman Church* contended for Superiority: This *Accatius* resisted the same, and little regarding the pride of the *Roman Bishop*, excommunicated *Felix*, and razed his Name out of the Roll of Bishops. *Histor. Magd. Cent. 3. chap. 10. Note*, at that time there was no universal Pope at *Rome*; for the Bishop of *Rome* was excommunicated.

*Hilarius* Bishop of *Arles*, opposed *Leo* Bishop of *Rome*, and denied Superiority over other Churches, and went to *Rome*, and withstood the Bishop of *Rome* to his face. *Leo. ad Gal. Epist. Epist. 77, & 89.*

*From the Year Four hundred, to the Year Four hundred and fifty.*

*John*, called *Tabennesiota*, Bishop of *Alexandria*, he kept the true Faith, and was banished by *Anastatius*, because he would not damn the Council of *Chalsedon*. *Magd. Cent. 6.*

*From the Year six hundred, (about which time the Pope got up) to the Year Six hundred and fifty.*

*Mellitus* *Brackmaile*, and about Eleven hundred men more, were miserably slain, because they withstood the proceedings of *Massin* the Monk, who from the Pope was sent over into *England*. *1. 1. 20. Martyrology, page 107.*

*Serenus* Bishop of *Marceles* in *France*, opposed the bringing in of Images, and brake down all the Images where he had power. *Alphonf. 2. Imag.*

The whole *Greek Church* complained of *Abbas*, when first he gave the Supremacy to *Bonifac.* *Plat. Bonifac. 31.*

*Gregory* a Bishop, contested against the Supremacy of the Pope, taxing the desire thereof, as a Character of *Antichrist*. *Greg. Epist. 34, 34, 38, 39.*

About the Year Eight hundred, *Athanas* *Ballas*, a Bishop in *France*, was excommunicated by Pope *Zachary*, because he held



### *The State of the Church, &c.*

very things contrary to the Romish Superstitions. *Hist. Magd. Cent. 2. pag. 16.*

*Lotharius* Emperor of Germany, about this time reduced the Pope to the obedience of the Empire, and sent some of his Clergy to dispute with the Pope, who confuted him. And here the Papists are proved lyars, who say the Pope is Infallible. *Anastus vis. Pont. in Cent. 2.*

The *Waldenses* so called, from one *Waldens*, a man of great substance in the City of *Lyons* in France, who about the Year One thousand one hundred and sixty, taking occasion by the sudden death of one with whom he was walking, began with a careful study to reform his life, and to this end studied the Scriptures diligently, and taught amongst people the Word; and some thousands in a short space joyned with him, who were dispersed abroad into divers parts of the world. These *Waldenses* were miserably persecuted by the Pope and his Faction. See the *History of the Waldenses*.

*Raymond* Earl of *Tholouse*, for taking part with them, was wrongfully vexed, and dis-inherited by the Pope. *Mat. Paris.*

### *The Religion of the WALDENSES.*

They held, That the Pope is not greater then another Bishop; and that there was no Purgatory: That it was in vain to pray for the dead: That the Masses for the dead are the Inventions of the covetous Priests: That Images, hallowing of Water, and other Creatures, are superstitions. They contemned the Masse, and all that appertained to it. They disliked the distinction of Days and Meats; they defended the reading of the Scripture by the Laity. *Narr. vel. 2. pag. 900.*

*Everardus Insuaniensis*, a Bishop in Germany, spake thus of the Pope (about the Year One thousand two hundred) in an Assembly of Bishops at *Regensburg*: He under the colour of Religion, layeth the foundation of the Kingdom of Antichrist. These Priests of Babylon will reign alone; they can endure no equal: They will never rest, until they have trampled all things under their feet: He sitteth in the Temple of God, and is exalted above all that is worshipped; in whose forehead is written the Name of Blasphemy, I am a God, and cannot die.

CHAP.

*The Christians were persecuted, &c.*

## CHAP. II.

*A Brief Relation how the ancient Christians were no Persecutors in the beginning, but suffered by the Heathen for the first Three hundred years after Christ.*

### *The First Persecution.*

**N**ero was said to be the first Tyrannical Emperor that persecuted the Christians; it was called the First Persecution, because it was under the Emperors Power; and it began in the Year Sixty six after Christ, and at that time was chiefly within the City of Rome. In the latter end of his Reign, *Paul* was put to death for the Testimony of the Faith of Christ, in the year Sixty nine. *Act. & Adoms.*

### *The Second Persecution.*

In the year Ninety three, did the Second Persecution begin under the Emperor *Domitianus*, under whom several Christians were put to death; and about the same time was the Apostle *John* banished into the Isle of *Pathmos*, where he wrote his *Revelation*: In those dayes the Christians were so little esteemed, that the people called them *Coblers, Weavers, Combers of Wool*, illiterate, and exceeding Rustick and Clownish, yea, such as knew no good fashions. *Oreg. lib. 30. ad Cels.*

### *The Third Persecution.*

In the Year One hundred and two, did the Third Persecution begin under the Emperor *Trajanus*, who though he was called a good Emperor, did nevertheless persecute the Christians, out of his militie to the gods; in which persecution several Bishops were put to death: And at that time the Bishop of *Antioch* testified, That sufferings made them like unto Christ, who had suffered for them himself, preparing a way through suffering, unto eternal life. About the same time did a Governor write unto the Emperor in the  
*Christians*

### *The Christians were persecuted*

Christians behalf, whereupon the Emperor wrote, That they should seek no more of them, but those they had in prison, should they put to death.

#### *The Fourth Persecution.*

In the Year One hundred sixty four, was the Fourth Persecution of the Christians, which arose under the Emperors *Marcus Aurelius*, and *Lucius Verus*, in which *Polycarpus*, Bishop of *Smyrna*, was put to death, who had been a Disciple of *John*, and had been many years in the service of the Lord, as he himself acknowledged. About the same time was *Julianus* put to death at *Rome*, in whose time the Christians were accused to have a fleshly conversation one with another, which he marked to be lyes, by their willingness to dye; and thereby he coming to be converted, became an Eminent Teacher of the Christians. *Baron. Anno 164. numb. 2. Euseb. lib. 4. cap. 6.*

At *Lyons* in *France*, there did go forth a Proclamation, That the Christians might not dwell in their houses, nor that they must not converse in the streets, nor shew their faces; which being impossible for them to perform, their sufferings became exceeding great, and in the mean time some of the slaves gave out, that the Christians lived in filthy lasciviousness among themselves. In this persecution there was one *Lucius* put to death for reproving the Judge for putting the Christians to crueller deaths then any Transgressors.

#### *The Fifth Persecution.*

In the Year Two hundred and one, did the Fifth persecution begin, under the Emperor *Severus*, which was thus in part occasioned, to wit, When the Emperor had a Warr, and had gotten the Victory, the Christians kept themselves still and quiet, without making tokens of joy with Fires, or May-poles, or other Triumphs, according to the manner of the Heathen: Whereupon they accused the Christians out of envy, as if they despised and hated the Emperor; and the rather, because the Christians would not swear by his *Fortune*. *Tertul. pag. 30. 127.*

In those days it was the manner among the Christians, not to go to any Comedies or Stage-plays; for they understood, that if they

*in the beginning by the Heathen.*

did forsake the Devil and all his works, with the world, that then they must forsake Comedies and Stage-Plays. Moreover, the Christians said, *We renounce your Shows, as we condemn their divers Originals, by the knowledge we have, that they are effects of Superstition and Idolatry.*

*The Sixth Persecution.*

In the Year Two hundred thirty seven, did the Sixth Persecution under the Emperor *Maximinus* arise, who partly out of envy to his Kinsman *Alexander*, who had been favourable to the Christians, did persecute the Christians; in which Persecution there were many put to death; for the Heathen in those dayes were so spiteful against the Christians, that when there was an Earthquake, or a Storm, or the like, they laid the blame upon the Christians, saying, *Their gods were angry because their Honour went to nothing through the Christians.* This Emperor did not Reigne very long, therefore did this Persecution cease the sooner.

*The Seventh Persecution.*

In the Year Two hundred fifty three, did the Seventh Persecution arise under the Emperor *Diocian*, who with excessive Cruelty did persecute the Christians: In this Persecution several of the Bishops were put to death; and such as were the chief among the Christians, did they torture with many torments, and plundered the Christians houses, and that which the Plunderers did not esteem, they burn'd. In this Persecution many suffered Martyrdom, some being burned, some beheaded, (women as well as men) some whipt to death; and some Soldiers for encouraging these Martyrs in their sufferings, were put to death. In this terrible Persecution, several departed from the Faith for fear of the Torments, yet after wards came to be restored again. The Sufferings of the Christians were great under this Emperor; but his days were also shortened; for he had not reigned Two years, but was caught in a Quag-mire, where he met with a check or reproof for his Cruelty.

*Note, a particular account of the terrible Torments, is mentioned towards the end of this book.*

*The Eighth Persecution.*

In the year Two hundred fifty nine, did the Eighth Persecution arise

### *The Christians were persecuted*

under the Emperor *Valerianus*, who put forth a Proclamation against the Christians, wherein he forbade their Meeting; and when this Proclamation or Order was not observed, then did there follow a great Persecution of the Christians, in which there was very many put to death, and some were banished; and the Christians converted some of the Heathen in the places to which they were banished. But the Emperor under whom the Christians thus suffered, did not go unpunished for his cruelty; for he was taken Prisoner by the King of *Persia*, who made use of him for a Foot-stool when he got upon his Horse.

### *The Ninth Persecution.*

In the Year Two hundred seventy three, did the Ninth Persecution arise under the Emperor *Aurelianus*; but this Persecution was not so great as the other, because he was cut off by death soon after he had determined the same: yet in this Persecution was *Felix* Bishop of *Rome* put to death, with several others.

### *The Tenth Persecution.*

In the Year Three hundred and two, began the Tenth Persecution, which was so great, that it exceeded all that had been before it, not only in Cruelty, but in Continuance; for it continued Twelve years. *Eusebius* (who lived at that time) writes of it at large in his Ecclesiastical History, saying, It was occasioned through the freedom of the Christians, who were come into great Reputation, and were put in Places of Office to Rule in Countries and Cities; but through their prosperity and voluptuousness, brotherly love came to decrease, and haughtiness and pride got up; and instead of Worshipping of God, an insolent Authority began to get up in the Church of the Christians. And at that time the Emperor *Dioclesian* gave forth a Proclamation, wherein he commanded, that all the Christian Churches should be pulled down, and the Holy Scriptures burned, and that the Christians should be turned out of their places; with other such like things.

After that, there came another Order, That they should cause the chief of the Church to offer unto Idols, or else such as resisted, were to be put to death; and some were constrained to offer.

This Persecution began as a little spark, but it spread over the whole Church.

Church; and the Persecution was so hot and great, that the Persecutors themselves were troubled, if not wearied. In Syria there was so many of the Christians in hold, that their Prisons were filled with them, and with joy they went unbound to their death.

*Eusebius* writes, how that many of the Christians had their Ears cut off, and their Noses slit, and others of their Members cut off also. But they who caused it to be thus done unto the Christians, did not escape the hand of the Lord; for *Dioclesian*, who had endeavoured to root out the Name of Christianity, did nevertheless see in his old age, that the Christians flourished; at which he was troubled, and killed himself. *Baron. An. 3. 6. Num. 1. Chron. f. 1. 80. Euseb. lib. 8. cap. 18. lib. 9. cap. 10.*

And *Maximianus*, another Persecutor, was terribly perplexed with pain in his bowels, and other misery which came upon him; and the hand of the Lord was heavy upon others who had persecuted the Christians; yes, and some were made to confess, that they deserved those Judgments from the hand of the Lord.

Thus it is evident, that while the Emperors ruled, and had power, the Christians suffered, and were persecuted; but after they were growing numerous, and coming to have the outward Power in their hands, they became Persecutors of such as they counted Hereticks, and were rather crueler than the Pharisees, as may be seen by the Cruelties they inflicted upon the Protestants, a particular Relation of which is the Intend of this Book.

## CHAP. III.

*Concerning Councils gathered before there was a Pope, what Decrees they made, and Papists reproved that have gathered Councils since Peter, but the Pope.*

THE first Council was of the Apostles, (Acts 15.) and amongst whom *James* gave his Judgment; unto whom they all agreed, and wrote accordingly to the Brethren. So that Peter was not the Head of the Church, as the Papists pretend, and cause many to be



went with the Brethren unto *James*, where all the Elders were Assembled; and there they determined what they thought best to be done.  
*Anno 63.* After the Death of *James*, the Apostles from every place gathered themselves together at *Jerusalem*, and chose *Simon Cleophas* in his stead.

Ninety nine years after Christ, there was two Synods summoned in *Asia*, where *John* the Evangelist was present.

One hundred and sixty three years after Christ, there was a Synod in *Ancyra* in *Galatia*, gathered together of the faithful, not by the Universal Pope.

In the Year One hundred seventy nine, the Brethren in *Exeter* assembled together.

*Anno 124.* A General Council was called at *Nice* in *Byzania*, of Three hundred Bishops, by *Constantine Magnus*, not by the Universal Pope.

*Anno 350.* A General Council was summoned at *Sardis* by *Constantine* and *Constance* the Emperors.

*Anno 355.* *Constantine* the Emperor commanded the Eastern Churches to meet at *Nicomedia* in *Byzania*, the Western at *Arminius* in *Italy*.

*Anno 399.* A Council of a hundred and fifty Bishops met at *Carthage*, by the Commandment of *Theodosius Magnus* the Emperor.

*Anno 450.* A Council of Six hundred and thirty Bishops held at *Chalcedon*, by the Commandment of *Marianus* the Emperor.

## CHAP. IV.

Concerning some of the Decrees of the General Councils, after the Apostacy began to spread over the Church, and how they contradicted and excommunicated one another; and what Idolatrous Institutions some of them set up, contrary to the Councils and Assemblies of the Apostles and Brethren we read of in the Scriptures.

**I**N *Asia* sundry Synods were held, in which *Montanus* was excommunicated, and his Heresy condemned. *Enst. lib. 5. cap. 1.*



Anno 193, There was a Synod held at *Rome* touching the celebration of the Feast of *Easter*, where *Valer* excommunicated all the Eastern Churches. *Ensb. lib. 1. c. 23.*

Anno 195, There was five or six Synods held in sundry parts of the World, about the Celebration of the Feast of *Easter*, in which the Bishop of *Rome* had no more Authority then the other Bishops. He in his City, and they in theirs, were chief, and when he went about to challenge Authority over the *Eastern Churches*, *Irenaeus* Bishop of *Lions* in *France*, reprov'd him for it. *Ensb. lib. 5. cap. 23.*

There was a Synod held at *Carthage*, which is said to have erred about the re-baptizing of Hereticks.

Anno 287, There was a Council of Three hundred Bishops called together at *Sinessa*, where the Bishop of *Rome* was condemned for denying Christ, and sacrificing to Idols.

Anno 311, There was a Council held at *Neocaesarea*, where among other things, it was decreed, That none should be made a Priest before he was thirty 7 yrs old.

*Constantine* called a Council to remove the Dissention risen among Bishops.

Anno 330, A General Council was called at *Nice*, of Three hundred and eighteen Bishops, by *Constantinus Magnus*, where they condemned *Arianus*, debated the Controversie about *Easter*, and laid down a Form of Faith, &c.

*Sylvester* called at *Rome* Two hundred and eighty four Bishops in the presence of *Constantine*, where they laid down Canons for the Government of the Clergy.

Anno 336, A Council held at *Eliberia* in *Spain*, in the time of *Constantine*, Decreed, That the *Ussers* should be excommunicated. That Tapers should not burn in the day time in Church-Yards. That Images should be banished the Church. That nothing should be painted upon the Wall to be worshipped.

Anno 340, The Council of *Orange* condemned the Heretical Opinions of *Tusstatius*, and allowed the Marriage of Priests.

A Council held at *Carthage*, Decreed, That there should be no re-baptizing; and that Clergy-men should not meddle with Temporal Affairs.

A Council of *African* Bishops met at *Antioch*, where they endeavour'd to abrogate the *Nicene Creed*: *Not, one Council thrown down, when another Council sets up.*

**Year 390.** A General Council was summoned at *Sardinia*, for the hearing of them whom the *Arrians* had exiled; the Council restored them, and deposed their Accusers, condemned the *Arrians*, and confirmed the *Nicean Creed*.

**Year 393.** A Council of *Arrians* held at *Serminum*, scurged among them *Origen*, and made him subscribe unto *Arrianism*.

A General Council was summoned to meet at *Milain*, where the East and Western Churches brawled about *Athanasius*, and dissolved the Council, agreeing upon nothing.

**Year 368.** A Council at *Laodicea* Decreed, That the Laity or common people should not chuse the Priest. That Lessons should be read in the Church between certain Psalms, and Service should be read morning and evening. That the Gospel should be read, with other Scriptures, on the Sundays. That Lent should be observed righteously, and that Christians should not dance at Bride-houses.

A Council was called at *Myricum*, where the *Trinity*, *Thou joined in one*, was confessed.

A Council held at *Vulturna* in *France*, Decreed, That Priests should not marry.

The First Council held at *Toledo* in *Spain*, Decreed, That Priests should marry.

One of these Councils have erred, though the Papists say they could not erre.

There was a Council held at *Chalcedon*, where *Chrysostom* was condemned of spight, and for no crime.

A Council was called at *Cyprus*, where through the spight of *Theophilus* Bishop of *Alexandria*, the Books of *Origen* were condemned.

The Third Council held at *Carthage*, Decreed, That the Clergy in that year of discretion, should either Marry, or vow *Chastity*; and that the chief Bishop should not be called Prince of the Priests, or Highest Priest, but only the Bishop of the chief See (that is *Rome*).

A Council held at *Hippo*, Decreed, That Bishops and Priests should look well to their Children. That the Head-Bishop of the Head See should not be called the chief Priest: and that no Scripture should be read in the Church, but Canonical; that is, such as they approved by exact Rule.

The Council held at *Tarantum*, was for the Reformation of the Clergy, which then was corrupted; but was much corrupted by heretics.

*The Decrees of General Councils.*

The Council of *Mila* condemned the *Religians*, and decreed, and concluded that Infants were to be baptized.

The Council of *Agatha* decreed, that none should be made Priest before they were thirty years old; and that the Clergy should wear such attire as became their Profession; with many other Constitutions.

The first and second Council held at *Vasio*, decreed, that in such Churches where Preachers were not, the Deacons should read the scriptures.

A Council held at *Carpentoracte*, decreed, that the Bishop should not poll the Parishes.

A Council held at *Venice*, decreed, that no Clergy-man should be at Wedding-Dinners, Dancing, and hearing of wanton Sonnets, or vain Songs.

All the Bishops of *Africa* came together by the commandment of *Honorius* the *Arrian*, where his Heresie was confirmed, and Four hundred forty four Bishops exiled or banished.

*Ann* 499. A Synod of Seventy Bishops were called together at *Rome*, where the Canonical Scriptures were severed from such as they counted *Apocryphal*.

A Synod met at *Epaunie*, decreed, that no Clergy-man should either Hunt or Hawk; and that throughout the Province, such Divine Service as the Metropolitan or chief City liked of, should be retained.

*Euseb* said in his *ecclesiastical history*, that *the Apostles decreed no such things as this, that was not of the Scripture.*

A Council held at *Auxilia*, decreed, that Lent should be solemnly kept before Easter, the Rogation, with the Ember-Dayer, about the Alention.

A Council held in *Gerunda* in *Spain*, decreed, that every Province should observe one Order of Divine Service: that Baptism should be Ministred only at *Easter* and *Whitsuntide*, and at other times, if necessity so required; and that the Lords Prayer should be said at Evening and Morning Prayer. *Euseb.*

A Council held at *Cacer*, *Augusta*, accursed such as received the Sacrament, and eat it not in the Church.

A General Council was held at *Constantinople*, which decreed, that *Mary* should be called the Mother of God.

*Institutions set up in the First 600 Years.*

The First and Second Synods were called at *Lyon*, for the removing of Schism raised in the Church.

Six Synods were held at *Rome* touching the Election of a Bishop, and the Preservation of Church-Goods.

**CHAP. V.**

*Concerning the State and condition of the Church, as it was before there was a Universal Pope: Also what Decrees and Institutions were made by Bishops for the first six hundred years after Christ; and how the Apostacy began to overspread the Church.*

**N**OVATIUS a Priest of *Rome*, two hundred fifty four years after Christ, abhorred second Marriage; he was condemned as an Heretick, at a Synod held at *Rome* the same year. *Aug. lib. 6. cap. 48.* Apostates were Hereticks in *Pisalia*, who, two hundred and fifty five years after Christ, condemned Marriage, and said the Apostles were unmarried men; which is a Lye; for several of the Apostles were married men. *Aug. lib. de Hæres. Ephip. Her. 61.*

*Origenes* were Hereticks, (*Anno 273*) they prohibited Marriage, but committed Fornications, and all uncleannels and filthiness, and rejected some Books of the Old and New Testament; which made against them. *Ephip. Hæres. 63.*

About three hundred and ten years after Christ, one *Livia*, a holy Maid of *Rome*, dying, made *Micellus* Bishop of *Rome*, her heir, and gave him all her great Substance. From that time forth (saith *Pollivere lib. 6.*) the Bishops of *Rome* were greatly enriched, and then came to be past any price. Which riches the Apostles denied. *Pol. lib. de Invent. cap. ult.*

In the year three hundred and ten, *Macarius* was Bishop of *Jerusalem*, he was the means, with *Helena*, that the Cross of Christ was found: So there was no Cross before among the Apostles. *Socrat. lib. 1. cap. 6. 9.*

In the year 303, *Dioclesian* the Emperer of *Rome*, was so puffed up with pride, that he would needs be worshipped as God, saying,

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brother to the Sun and Moon; and adorned his throne with gold and precious stones; he commanded the people to kiss his feet, which practice the Popes afterwards followed. And the Emperors caused the Christians to be persecuted in the Tenth Persecution. *Eccl. lib. 7. c. 19. lib. 8. c. 3. 3. 14. 19. Soc. lib. 1. c. 2.*

In Three hundred and eighty years after Christ, the Roman Catholic beginneth, being instituted by *Damascus* a Bishop of Antioch. In the year 391, Set-hours to Prayers instituted by *S. Jerome*.

In the year 394, in Bishop *Cirillus* time, the word *Indulgences* brought first into the Church.

In the year 398, *Anastatus* Bishop of Rome decreed, That men should stand up at hearing the Gospel read.

In the year 412, *Cirillus* succeeded *Theophilus* in the See of Alexandria, and withall he challenged to himself more Authority than ever any other Bishop before him. From that time forth he took to himself also the Government of Temporal Matters, and beatified all the Jews. And this Bishop went contrary to Christ's command, which saith, *You are Brethren.*

*Felix* Bishop of Rome, appointed the Feast of *Michael* the Arch-Angel, called *Michaelmas*.

In the year 528, *Iustinian* instituted swearing by the Gospel. *Nota swearing same in*

In the year 533, *Agapetus* Bishop of Rome first commanded the people to go a Procellioning, and to follow the Cross. *Plat. Poth. Deborah, &c. This is contrary to Christ and the Apostles.*

Philosophy was not taught in Christian Schools before (nor in the time of) *Iustinian* the Emperor, who began to reign in the year of Christ 527. *Part. 2. Chap. 26. Pag. 89. 90.*

In the year 560, *Gregory* Bishop of Rome commanded, That neither flesh, nor any thing that hath affinity with flesh, as Cheese, Butter, Milk, Eggs, &c. should be eaten on such dayes as are appointed to be fasted on.

In the year 600, King *Cowall* had alwayes a silver Cross carried before him, and caused Crosses to be first set upon every Staple in England.

In the year 578, *Pelagius* Bishop of Rome decreed, That *Sad-Deacons* should either leave their Wives, or else their Children, and



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In the year 392, *Gregory* Bishop of *Rome* approved and allowed the Feast of *Trinity*. *Galilem. Darand*

In the same year he set up Prayers for Saints, Sacrifices for the Dead, and Purgatory, in the Church.

In the year 451, a certain wicked woman, an Emperess, requested of *Theodore* Bishop of *Rome*, that Images might be set up in their Churches; and it was agreed that it should be, by the said *Theodore* and his council. *This is contrary to the Primitive Church.*

In the year 600, *Benedictus* was the first Founder of the Order commonly called *St. Benedicts*: He presumed to invent new wayes, which all the godly Fathers before him never thought of.

*Johnannes* Patriarch of *Constantinople*, put forth himself, and would needs be called the Universal Bishop of the World: But the Bishop of *Rome* in no case would suffer that, but put a stop to it: but after, the Bishop of *Rome* could take it to himself.

CHAP. VI

*Concerning the several Reliques and Superstitious Practises in the Church of Rome; Who were the first Institutioners of them; and what, and how much of their Reliquary is still upheld by the Protestant Professors in England at this day, which was set up since there was a Universal Pope.*

**I**N the Year after Christ Six hundred and two, *Phocas* murdered *Mauritius* his Master, the Emperor, and slew two of his Sons, and put his Daughters and his Wife to death. And then this *Phocas*, this Murderer, was crowned Emperor, and *Boniface* the third, Bishop of *Rome*, he obtained of this Murderer *Phocas*, to be the Universal Bishop over all the Bishops, and so, that the Bishop of *Rome* should be called Pope. And here got in the Pope, by murder, *Placidia* Christ. *Ad. S. Gen. Pantaleon, Sec. Epist. lib. 4. Epist. 33. 34. cap. 76. 77. Sen. Recen. fol. 295.* And then the Bishop lost the greatest part of Christendom, and all the Churches went together by the ears about him, and the Emperor lost the greatest part of his

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Empire. And here you may see the Pope was set up six hundred and thirty years after Christ. And this Pope (in the year 603) first decreed, That white Linnen-Clothes should be laid on the Altar.

And further (in another Author concerning Phocas, whom he thered *Mauricius* his Master, who was a Noble and Virtuous Man, he obtained, through Treason, the Empire, he also treacherously slew his Children, that none of his should claim the Crown after him. This Murdering Tyrant set up the Bishop of *Rome*, contrary to *Chrs's* command, who said, *You are all Brethren*.

And so the Bishop of *Rome*, *Boniface* the third, *Lactantius*, exalted in pride above all his fellow-Bishops, challenged to himself the Supremacy and Authority, that he and his Successors might live for ever, should be taken for the chief Bishop, and Universal Head of the Church throughout all the world. And that, from that day forward the Church of *Rome* should be called the Head Church of all the whole World. And that the Church of *Rome* should be in subjection to no other Church, but that all other Churches should be in subjection to it. For until that time, *Constantinople* Church was counted the highest, where the Emperor dwelt, (and before that time, the Church in *Jerusalem* was called the highest) for *Constantine* was a Christian, but in *Rome* there was Heathen Emperors a long time after Christ. *Osio frisin Gen. Chron. lib. 5. cap. 8. Mar- rian Scot. in Anno 608. Uspers. in Phoca. Becon. fol. 295.*

It is before recorded, that *Joseph* of *Arimathea*, first preached the Gospel in *England* amongst the *Britans*, in the year from Christ, and about six hundred and two, the Pope sent over to them a Legation to spread his Doctrine, with his silver Cross, his Litany, his Procession, Images, Reliques, Canticles, and Books of Ceremonies, charging the *Britans* that they did many things contrary to the Custom of the Church of *Rome*, in their preaching Baptism, and keeping of *Easter*, &c. and that they regarded not mans commands, but the *Britans* refusing to follow his Commands, he threatened them with Warr, and to revenge it by death, which immediately followed. Read *Beda* in his Ecclesiastical History of *England*, the fourth and second Chap.

Here all people may see that Christianity was planted in *England* some hundreds of years before the Pope's Dominions, Ceremonies, Litany, Procession and Images, with the rest of his Tyranny, were



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into England, who lyeth in saying that Christianity came first by them, who came in by *Murder* and the outward *Sword*, and hath held up his inward Tradition by *Murder*, and the outward *Sword*, ever since. Chron. Ranulph. Chest. Bee. fol. 323.

In the year 606, Boniface the fourth he instituted the Feast of *All-Souls*, and *All-Saints*, and he got the Temple of *Phocas*, built by *Agrippa*, and consecrated it to the Virgin *Mary*, and all the Martyrs. Plat. vol. 2. Polydore Bee. fol. 358.

In the year 645, At Rome (where *Miletus* was present) it was ordered that Monasteries should be erected in England; in Boniface the fourth's days; and this Boniface the fourth instituted the Feast of *All-Souls*.

In the year 637, England first divided into Parishes.

In the year 640, Lent was first set up in England; in Pope Severinus's time, *Carcumbertus* King of England, commanded the people to keep Lent in England. Segeb. in Chron. Pantal.

In the year 643, Pope Martin the first ordained that a man should not live with his Wife, till the Priest had hallowed or blest his Bed; and the same year he ordained Mass to be sung openly with a loud voice; and that Churches should be trimmed and dressed on Holy-days. Pol. Paul. Bee. fol. 312.

In the year 650, Pope Eugenius the first, ordained that Monks should be shut up in Cloisters; for before that time they did go up and down. Euseb. Chron. Cantz.

In the year 603, Pope Sabinius commanded Lamps should be kept continually burning in the Church; he also instituted Bells in the Church, and called them *Saints Bells*. Plat. Albert. Crantz de Bells, Bee.

He also decreed, (in the same year) That the People should be assembled together to their Service, by ringing of Bells. Plat. Dn. Rand. de Bells Plural. Bee. fol. 322.

In the year 636, the University of Cambridge founded or enlarged by Segebert King of the East-Angles. So these things were not set up by the Apostles, but by the Pope.

In the year 622, Honorius decreed, That none should keep company with excommunicated persons. He also devised the Feast of the Exaltation of the Cross. Plat. Pant. Bee. fol. 335.

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In the year 622: About this year, being fifteen years after the Pope, came *Mahomet* the Turk.

In the year 635, the first Cross was set up in *England* by *Offa* King of *Northumberland*, who fighting against *Adwald*, in the same place set up a Cross, kneeling and praying there for Victory.

In the year 653, Pope *Viciliannus* brought in Organs first into the Church, to make the people merry. *Chron. Volar. Plat. Sec.*

*Eugenius* the fourth was the first that appointed Bishops to have Prisons of their own to punish people in.

In the year 664, a Controverſie was in *England* about the observing of *Easter*.

In the year 676, Pope *Leo* the second, devised the Pax, and that it should be kissed of the people. *Plat. festi temp.*

In the year 684, the Election, or chusing of Popes without the Emperors approbation, was granted by the Emperor, *whereby it may be noted, that before that time the Emperor had power to chuse the Pope.*

In the year 686, Pope *Bennet* the second obtained of the Emperor *Constantine*, that the Bishop of *Rome* for ever after should be taken of all men for Christs true Vicar on Earth, and Saint *Peter*'s lawful Successor. *Anselmus Rid. Achilles Rerminius Sebastianus Franc. &c. Bic. fol. 295.*

This Pope also brought it to pass, that the Bishop of *Rome* only should be called Pope, that is to say, the Father of Fathers: for before that time, all Bishops generally were called Popes.

In the year 684, Pope *Sergius* the first invented the *Agnus Dei*, and commanded that it should be sung of the Clergy and People together at the Communion. *Plat. Durand. de Barnz. Dec. fol. 100.*

The same Pope in the same year, devised first the Clothes of the Saints to be kept for Reliques, and confirmed the feast of the Purification of the Virgin *Mary*. *Segeb. Pant. Arc. fol. 356.*

In the year 724, a Council of Pope *Gregory* the second, was against Marriages of Priests, and was for the worshipping of Images in *England*.

In the year 729, the same Pope confirmed the having of Images in Churches, and excommunicated the Emperor for abolishing them, and stirred up his Subjects to rebel against him. *Blondus Chron. Sec.*

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In the year 752, Pope *Zachary* devised Oyl for the Lamps, and invented the Priests Apparell. *Chron. Mabil. Bec. fol. 304.*

In the year 768, Pope *Paul* the first, devised the Service for the dead.

The same Pope also commanded, that in the time of *Levee* the Divine Service should be done before the sixth hour in the Morning.

Pope *Constantine* the second, decreed, That no Lay-man should be Pope. Also he condemned the seventh Council of *Constantinople* to be Heretical, for condemning the worshipping of Images; and wrote a Book of worshipping Images, calling them Lay-mens Candelaries.

In the year 769, Pope *Constantine* he condemned the Emperor for destroying Images, and made a Decree to establish them in their Churches. *Plat. Pol. Bec. fol. 324.*

In the year 740, *Gregory* the third commanded Oblations and Sacraments to be offered by the Priests at their Mass for the dead; and made a Law that Images should not only be had in Churches as Lay-men Books, but that they should be worshipped, and had in greater Reverence then ever they were; and whoever was of the contrary Opinion, should be condemned for a Heretick. *Seg. Bland. Plat. Sabul. Becm. fol. 324.*

In the year 772, Pope *Sorphen* the third, decreed, That Images should not only be had in Churches, but that they also should be served. *Seg. Plus. volat. Bec. fol. 324.*

In the year 796, Pope *Adrian* the first, in his time there was a Council held at *Frankford*, in the which it was decreed, That whoever did any Service in the Church, he should wear a Surplice upon his back in Service time; and no man to go in his common Apparell without a Surplice, no not so much as the Sexton. *Christ. Hist. Sam. Bacon, fol. 223. These things are all contrary to Christ and his Apostles.*

The same Pope, about the same time, ordained the Impropriation of Benefices, and granted Priviledges to Monks, Nuns, Carthusians, and the Cisterciens.

In the year 845, Pope *Leo* the third ordained Sencing, and a Council held at *Worms*, commanded that the Altar should be served after the Gospel. *Leo. Sam. Bacon. Bec. fol. 128.*

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The same Pope, in the same year, decreed, That all Sundays should be kept holy. *Volat. Panal. Sabel.*

Pope Leo the third appointed, That when the child is either Christened or Bishopped, he should have but one Godfather, be it a Man-child, or a Woman-child. *De Consecr. diff. cap. 4. Gual. Durand. Joann. Stell. &c. These things are all contrary to the Scriptures.*

In the year 827, there was a Council held in the time of Pope Paschalis, at *Aquisgranum*, who ordained that no Ecclesiastical persons should wear any sumptuous Garments or Rings, nor Chains on their fingers, but Bishops only, when they were saying Mass in their High-Priests Robes. *Christian. Massens. lib. 6. cap. 1. Becon. fol. 307.*

In the year 834, the Feast of Holy Trinity instituted by Gregory.

In the year 848, Pope Sergius the second, his Name being *Osporsi*, that is, Swines-snout, or Hogs-mouth, he changed his Name to *Sergius*. And after that, the Popes of *Rome* took it for their privilege to change their Names: So that if he had been a Murtherer before he was a Pope, he called himself *Boniface*, which signifies Goodness. And if he had been a Coward, then he named himself *Leo*, a Lyon. And if he had been a defamed person, then he called himself *Benedictus*, which signifies good Name and Fame. *Chron. Polichron. &c. Lib. 4. cap. 10. de Inventis &c.*

In the year 850, Pope Leo the fourth, he ordained, that no layman should come near to the Priest in the time of the Mass, nor to the Quire. *Seg. Plat. Becon. fol. 343.* This Pope was the first that had the Golden Cross carried before him: Which is mentioned in the *Apostles*.

In the same year, in the same Popes time, the Monastic Religion of the *Camaldulenses* was devised, their Cowse and Cloak, and all that ever they wear from top to toe, was white. They were to be barefooted, and lye on the ground. He also instituted the feast of the Assumption of the Virgin *Mary*, that it should be kept eight days. *Pol. Chron. Lib. Germ. &c. fol. 313. Lib. Camaldulens. &c. &c.*

In the year 858, this Pope Leo was the first that crowned Kings by his Princes. *Volat. Plat. &c. Becon. fol. 348.*

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In the year 870, Pope *Nicholas* about this time, was the first that decreed, That the Popes Laws and Letters should be of equal Authority with the Scriptures. He also decreed, that the Service should be in *Latin*, and that Priests should not marry. He also decreed, that *Gloria in Excelsis*, that is, Glory in the Highest, should be sung on *Monday Thursday*, in *Lent*. *De Consist. diff. i. glor. Becon, fol. 543.*

In the year 853, Pope *Bennet* the third commanded that Priests should wear Apparel meet for their degree. He also ordained, that the Priests should be present at the Burial of the Bishops, and sing prayers for their souls; and that Bishops should do the like for them. *Fasteir. temp. Chron. Becon fol. 304. Chron. Blas.*

In the year 871, Pope *Nicholas* made a Law, That no Wife should be held lawful, except she was first blest with a Priest.

The same year, the same Pope first decreed, That no Marriage ought to be in the time of *Lent*. *Gret. Chron. Bec. fol. 331. Which is now abolished, and is contrary to the Apostles.*

There was also a Decree made in the Council at *Theridense*, That from *Synggissima* unto the *Offertory* of *Easter*, and three weeks before *John Baptist*; and again, that from *Advent* to *Twelfside* after *St. John*, Marriages was forbidden to be solemnized; and if any did marry in those forbidden times they should be separated. *Quest. 23. Chap. 4. non oportet.*

In the year 891, was the University of *Oxford* founded by King *Alfred*, which was before a place Dedicated to the *Muses*. *Isackson Chron.*

In the year 913, In Pope *Sergius* the thirds time, the Order of *Claustances* Monks came up, and their clothing and rule.

In the year 936, Pope *Theodore* decreed, That Priests should marry, and have their lawful Wives. *Note*, this Popes decree is contrary to some former Popes, so that people may see that one of them was in the wrong.

In the year 956, Pope *John* the thirteenth, whose Name was *Ortiz*, he changed his Name, and was a vicious Pope and made a Law that others might change their Names.

In the year 958, *Abbingdon* Abbey in *Beckshire*, built by *Edward*. *Isackson Chron.*

In the year 958, Pope *John* the twenty second, made a Decree,



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That whosoever did affirm that Christ and his Apostles had no possessions, neither in proper, nor in common, the same should be taken for a Heretick.

In the year 960, *John* the thirteenth, being Pope, lived not like a Bishop, giving himself wholly to all manner of pleasure; so that in his dayes it became a proverb, *As merry as Pope John*. He gave himself to Whoredom, Adultery, Incest, Masking, Mumming, Hunting, Maygames, Playes, Robberies, Firing of Houses, Perjury, Dice, Cards, Robbing of Churches, even from his youth; he misused his Cardinals, in cropping their Noses, thrusting out of their eyes, chopping off their Fingers and Hands, cutting out their Tongues, and Gelding them, which was openly laid to his charge in a Synod; and that he committed Incest with two Harlots, being his own Sisters; that he played at Dice, and prayed to the Devil to send him good luck; he ravished Virgins and strange women; he made the Palace of *Lateran* a Stew-house, and set up Stews and Brothel-houses; that he had defouled *Stephana* his Fathers Concubine, and one *Raveria* a Widow, that he had put out the eyes of *Benedict* his Ghostly Father, and used common Hunts; that he wore armour, that he took a Cup of Wine, and drunk to the Devil. But as he was solacing himself without *Rome* on a certain night with the wife of a valiant man, he was taken by him in adultery, and wounded by him with a Dagger, so that he dyed in eight dayes. *Pagcon* of Popes. Yet this was one of the Popes infallible Papes, which they say cannot erre.

In the year 962, the Monastery of *Tavistock* in *Devonshire* founded by *Ogar* Earl of that Country. *Isaack. Chron.*

In the year 966, the Cathedral of *Worcester* built by *Oswald* Bishop. *Isaack. Chron.*

In the year 969, the said *Oswald* built *Ramsay* Abbey in *Huntingdonshire*.

In the year 968, *John* the fourteenth was the first that consecrated Bells, upon the casting of a new Bell in the *Latteran*, the place where the Popes go their procellion; which Bell he called *John* by his own name.

In the year 970, *Bornsey* Abbey founded for Monks by *Alfred* Bishop of *Winchester*.

In the year 972, *Ramsley Abbey in Hampshire*, built by King *Edgar* for Nunnes.

In the year 973, *Wilton Nunnery in Wiltshire*, built by King *Edgar* and his Daughter *Edith*, who was made the first Abbess.

In the year 975, *Ambury Nunnery in Wiltshire*, built by the Wife of King *Edgar*. *Ant. and Mon. p. 1021.*

The Pope had three Crowns set on his head: *which exceeds Ch. iff who was crowned with thorns.*

In the year 1049, Pope *Leo* the ninth appointed the Priests houses to be built near unto Churches. *Quest. 12. chap. 1. Necess. Nannulrus Joan Stel. de Barns, Bec. fol. 205.*

In the year 1038, Pope *Gregory* the sixth, in his time the shadowed Valley order of Monks, under *Bennets Rule*, with changing of black coats into grey, were set up. *Chron. Poll. lib. Germ. Bec. fol. 314.*

In the year 1040, Pope *Leo* the ninth made certain songs of the Saints. *Segeb. Chron.*

In the year 1086, Pope *Urban* the second, made a Decree, that Subjects are not bound to keep their Oaths unto Princes, if they be excommunicated either by the Pope or Bishop. *Yet the Papists say the Pope is infallible.* He also ordained that priests should say every day Ladies Mattens openly in the Church, and on Saturday the whole Service should be of the Lady. *Sabel. Joan. Stel. Nanc. Guil. Durand.*

In the year 1073, Pope *Gregory* the seventh ordained, that from *Easter-day* unto the Saturday before the Feast of the *Trinity* there should be said at Mattens but three psalms, and three Lessons only; and at all other times nine Lessons.

In the year 1049, *Leo* the ninth was the first that presumed to make Saints, who made *Gerrardus* a Bishop, a Saint. *Christ. Massens Bec. fol. 356.*

In the year 1050, worshipping of the Virgin *Mary* was first occasioned by the impiety of *Nestorins*, which now is held amongst the Papists for Catholick Doctrine, and confirmed by the Popes together with the worshipping of Images, and painting Christ as a Babe in his Mothers Arms, to put people in mind, as they say, of the Worship due unto him, which in process of time was turned into the Worship of the Mother without the Son. The Papist preachers





# *Institutions set up after the Pope got up.*

In the year 1110, *Petrus Heremita*, a French man, of the City of *Annia*, first of all devised Beads to say *Ladies Psltery on Chri. Pol. Bec. fol. 334.* and not *Chrift*, nor the *Apostles*.

In the year 1120, *Pope Calixtus* the second, pronounced all such excommunicated, all took money either for baptizing or burying.

In the year 1151, *Pope Alexander* the third compelled the Emperor to lie down, and he set his foot upon his neck, crying out with a loud voice, *It is written, Upon the Adder and Cockatrice, Lyon and Dragon, thou shalt tread. Nanclerus Sabel Jac. char. Bec. fol. 298. Harken people what he calls the Christian Emperor.*

In the year 1170, *Pope Honorius* the third, in his time were set up the *White-Fryers* and *Grey-Fryers*, with Cloaks, and no Shoes. *Lib. germ. Pol.*

In the year 1161, the same Pope ordained, that none should be Saints, except they were first canonized and admitted to be Saints by the Bishop of *Rome's* bull, and from that time the Popes began to make Saints. Under the Reign of *Pope John* the twenty second, they made above five thousand Saints as they called them; *see not Chrift. Der. 3. tit. chap. 46. Reliq. Pelid. Panteleon. Becon. fol. 357.*

In the year 1195, *Pope Innocent* the third decreed, that all the *Apostles* Eves should be fasted on, except *Philip* and *Jacob*, and *John*; and this Pope invented the *Pixes*, and boxes to put the *Sacramental* bread in. *Paul. volat. Ph. i. Pol. Pays at.*

In the year 1195, the same Pope crowned *Osbo* the Emperor, and afterwards deposed him again, and said, *It lies in my power to set up and pluck down Emperors, Kings and Princes at my pleasure; for all power is given unto me both in Heaven and in Earth. Sebast. Frank. Chron. reton. sac. temp. Paulis phrig. &c. Becon. fol. 298. Mark people, this is Lucifer in his pride, this is not Peter in his Chair, Peter used no such language nor authority.*

In the year 1193, the same Pope decreed, that the Cardinals should for ever wear red Hats on their heads. *Jean. Lor. Chron. Serl. Chrift. Massens.*

In the year 1195, the same Pope ordained, in the Council of *Lan- seran*, that whensoever the *Sacrament* of the Altar is carried about, there should be born before it a Bell ringing, with a Light.

to cause the people to kneel down and worship it. *Jacobus de V. sacro Becou fol. 329.*

In the year 1204, *Guido Arctinnus* devised first of all prick-song in the Church, (*viz.*) these six notes, *ut, re, mi, fa, so la. Christianus Massens Bec. fol. 335.*

In the year 1214, Pope *Honorius* the third, commanded that the Missal Bread should be heaved and lift up above the Priests head, at a certain time, and that all the people should fall down and worship it; and so not God. *Extra de Seleb. Miss. Biel. super Can. Missans, Lett. 4.9. Dic. 3. chap. 10.*

In the year 1214, the same Pope commanded, that the Sacrament of the Altar should be worshipped and kneeled unto, and that it should be born unto the sick in a most reverent sort; yea, and that with with Candles lighted, though at noon-day. *This was in a time of darkness.*

In the same year, Pope *Honorius*, aforesaid, decreed, that a woman might be separated from her Husband, if she did not like him.

In the year 1215, Pope *Innocent* the third did first of all forbid that the Lay-people should receive their Communion in both kinds.

In the same year, the same Pope disallowed the Decrees of Pope *Julius* and Pope *Gregory*. See (these counted infallible, that cannot erre) how they contradicted one another.

The same Pope Decreed, that Fonts should be hallowed, and Bells christned; and no priests should wear a Beard, or long hair.

In the same year, Pope *Innocent* the third ordained Auricular Confession, that all men, women, and children, as they are at age, should confess their sins to the priest, at least once in the year. *Paulus phri. Mass. Polyd. Bec. fol. 332.*

In the same Popes time, the crossed Fryers Order was set up, who wore a black cope, and carried a cross in their hands. *Chron. lib. Germ.*

In the year 1225, in the same Popes time, was the order of the Nunnies of *St. Clare* invented. These things Christ and his Apostles did not decree.

The same Pope, amongst other devices in his time, brought in this, That Lights should burn in the Church before their God's Body.

In the year 1220, in the same Popes time, the Order of Black-Fryers came up. *Lib. ger. Joann Laz. Pol. &c.*

In the year 1225, Gregory the ninth appointed the Feast of the Nativity of John Baptist to be kept holy; and the same year he ordained *Salva Regina* to be sung in Churches with all Devotion. *Chron. ger. Bec. fol. 355.*

In the year 1242, Pope Innocent the fourth ordained the Feast of the Nativity of Mary the Virgin, with the *Octaves* thereof. *Vol. 1. Sabel Pant. Bec. fol. 355.*

In the year 1254, Pope Urban the fourth ordained the Feast of the Sacrament of the Altar, with indulgences and pardons, and ordered to be kept holy the Thursday after Trinity Sunday, and the Feast of *Corpus Christi*. *Christ. Mass. Joann. Stel pol. Pant. Bec. fol. 354.*

In the year 1242, Pope Innocent the fourth, in his time it was agreed in one Council at Lyons, what holy-days should be kept holy, viz. Sunday should be kept from Saturday at noon, to Sunday night; and the Feast of the Nativity of Christ, of Saint Stephen, and St. John the Evangelist, and *Childermas-day*, called *Innocents*, and Saint Sylvester, and *Circumcision*, and *Epiphany*, with *Easter*, and the whole weeks that go before and after; and the Ascension of Christ, of *Whitsuntide*, and the two dayes following, Saint John Baptist, and the twelve Apostles dayes; Saint Lawrence the Martyr, his day; St. Michael, called *Michaelmas day*, *All-Saints day*, St. Martin. All these the Pope set up to be kept holy (but not the Apostles). One thousand two hundred forty two years after Christ. And a Council at Tolara in decreed the keeping holy the Feast of the Annuntiation of the Virgin Mary, called *Lady-day*, and the Feast of the Nativity of Christ, called *Christmas*. *Lib. Council. Polyd. Guilielmus Durandus Bec. fol. 356. See, you Protestants, who were the first setters up of your Holy-days.*

In the year 1252, in Innocent the fourth's time, the Bible was divided into Chapters.

In the year 1250, the Priory for Grey-Fryers, founded in *Nottingham* by King Henry the third.

*Institutions set up after the Pope got up.*

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In the year 1257, the Priory of *Austin-Fryers*, founded by *Hamphry Earl of Hereford*.

In the year 1254, Pope *Alexander the fourth*, in his time was the Order of *Begging-Fryers* confirmed: *This is contrary to the Apostles, who said, Those that did not work, should not eat.*

In the year 1272, Pope *Gregory* ordained, That at the choosing of a new Pope, the Cardinals should be shut up in a house, and should neither eat nor drink, till they had chosen a new Pope, when the old one was dead. *Christ, Mass* This was not the way of *Christ* and the *Apostles*, in making *Ministers*.

And *Boniface* the second ordained, that the Pope should be chosen in three days, lest the Church should lack a Head. *So it seems Christ is not the Head of their Church.*

In the year 1272, at a Council held at *Lyons*, the Conclave was set up, and bowing the knee to the Name of *Jesus* instituted, which practice the *Protestants* follow.

In the year 1276, Pope *Innocentius* the fifth, was crowned in *Peter's Church*: This is contrary to *Scriptures*, and contrary to the *Apostles*, and *Peter*, when *Christ* chose them, or they chose others. In the *Primitive times* they had not tripple Crowns set on their Heads, no, nor *Christ* himself, who is King of Kings, and Lord of Lords, who testified against the World, that their works were evil.

In the year 1286, Pope *Boniface* the eighth ordained the Feast of the four Evangelists, *Matthew, Mark, Luke* and *John*, to be kept Holy. *Faste. scilicet Christ. Mass. Joana. Stet. Dec. fol. 356.*

In the year 1290, Pope *Boniface* the eighth, appointed the year of *Jubile* to be kept every hundred year, and granted that all them that would go to *Rome* in the year of *Jubile*, to visit the Temple of *Faul* and *Peter*, he would pardon them all their sins. This Pope said he was Lord of all the World, and all the Emperors, Kings and Princes owed Obedience unto him: Here is the Whore got on the Beast: But this Pope reigned like a Lion, and died like a Dog; Here was the end of this *Lucifer. Rannalphus Calkreth. Folio. Dec. Fol. 358.*

In the year 1290, The same Pope *Boniface* was carried on his shoulders, exalted *Lucifer*-like, with a naked Sword before him, and he lived like a Lion, and died like a Dog, he called himself

Lord



Lord of the World, both Temporal and Spiritual; and this Pope Boniface spake through a Reed through a Wall to the Old Pope of Rome, to leave his Popedom; and the Old Pope thought it had been a Voice from Heaven, and so left his Popedom, and Boniface got it. *Now a e these fellows sit for Peter's Chair, or Sodom's Tower, here's the Beast with his two Horns like a Lamb, spoken of in the Revelation. Albeinus Trantzus Fascic. temp. Panielion. Becon Fol. 298.*

In the year 1300, Pope Boniface the eighth made a Prayer to be said daily before the Image of the Cross, and as many days pardon as there are gravel-stones in the Sea, and grass on the Earth.

In the year 1297, Pope Celestinus the fifth, in his time, the Order of Monks came up, that their cloak, coule and cap should be blew.

In the year 1286, Pope Gregory the eighth made a Decree, That none should take a Nunne out of the Cloister to marry her.

In the year 1336, in Pope Clement the third's time, sprung up a sort of Monks, their manner was to go from place to place, having a Banner upon a Crucifix born before them; they did penance by scourging themselves with a great cord-whip. *Joan. Laz. Mart. Christ. Mass. Bc. fol. 315.*

In the year 1368, Pope Urban the fifth, in his time the Order of Jesuits was invented, and they were Lay-men addicted to prayer.

In the year 1390, Pope Urban the sixth made the Visitation of Mary Holy day.

In the year 1309, Pope John the twenty second ordained, that Bells should be tolled every day thrice in the Evening, and that every man should kneel down straitwayes, and say three Ave-Maries. *Chron. Joan. Stel. Bc. fol. 322.*

In the year 1410, John Wickliff was excommunicated at Rome, though he dyed in the year 1386.

In the year 1415, Pope Callixtus the third invented the Feast of the Transfiguration of Christ, and commanded it to be kept with as large indulgences as the Feast of Corpus Christi. *Mart. Pol. Joan. Stel. pant. Bc. fol. 355.*



*Institutions set up after the Pope got up.*

In the year 1438, Pope *Alexander*, and Pope *Eugenius*, granted that there is a Purgatory to purge Souls after this life, and that they should confess the Bishop of *Rome* to be the Vicar of Christ, the Succesor of *Peter*, and the Supreme Head of the Church throughout the world.

In the year 1455, Pope *Callixtus* the third, made a Decree, that every day at twelve a Clock, the Sexton should toll Noon; and so many as hear the Bells, straightwayes should say an *Ave-Mary*. *Phil. Bergom. Bec. fol. 322.*

*Durandus* saith, That Bells be of such vertue, that they stirred men to devotion, and preserved the minds and bodies of the faithful from all danger; and it was his opinion, that they drove away all wicked spirits and devils. *Racion. di. off. Bec. fol. 322. This is a lying imagination, and denies Christ (wh. destroyed the Devil), and set up a Bell instead of Christ.*

In the year 1469, Pope *Sixtus* the fourth ordained the Feast of the Conception of the Virgin *Mary* to be kept holy, and the Feast of *John* her Mother, and *Joseph* her Husband, to be kept holy. *Decret. Ravennat. Joan. Liz. Bec. fol. 396.*

In the year 1488, *Brazen-Nose* Colledge in *Oxford* was founded by *William Smith*, Bishop of *Lincoln*.

In the year 1479, the cruel Inquisition first began in *Spain* by King *Ferdinandus*, and *Elizabeth* his Wife. The *Papists* hold, that the Fathers the Inquisitors, cannot erre.

In the year 1490 Pope *Leo* the ninth holding a Council at *Varenis*, was one that presumed to make Saints. So he put *Christ* down, and denied him.

1493, Pope *Innocent* was the first that preferred his Bastards to honour; he made one of his Bastards a Prince of *Cicilia*, and another a Cardinal, and another the Duke of *Spain*. He said, Either the Pope shall spoil *Philip* of his Crown and Empire, or else *Philip* shall take from the Pope his Apostolical Dignity. Amongst many other Decrees made by him, he decreed Marriage of the Clergy to be disannulled for ever. *Haack. Chron. p. 368. Note, here Wars arose from this lust, as saith James; and here's the fruits of him that denied Marriage.*

In the year 1514, in Pope *Leo* the tenth's time, there was the Bell, Book and Candle. *Book of Martyrs, Volume the second, p. 312.*

And another Author sayes, It was brought up by a Council held at London.

In the year 1537, the Concubines of the Priests are of Ecclesiastical Jurisdiction; by the Popes Law they might have Concubines; *Yet these Popes do deny Priests Marriage, and yet allow them Concubines.*

In the year 1003, the Opinion, to think the Mass to help Souls in Purgatory, was confirmed by Pope John the nineteenth, by reason of a dream, wherein he dreamed that he heard and saw the Voices of the Devils lamenting and bewailing that souls were delivered from them, by saying of Masses and Digresses; therefore he did approve the Feast of *All-Soul*, brought in by another Pope; moreover he ordained the Feast of *All-hallows*, in the year One thousand and three.

*The Papists Conjurations of Salt.*

I conjure thee, thou Creature of Salt, by the (Cross) living God, and by the (Cross) true God, and by the (Cross) Holy God, &c. that thou mayest be made a Conjured Salt, to the salvation of them that believe; and that unto all such as receive thee, thou mayest be health of soul and body; and that from out of the place thou shalt be sprinkled, may fly away all Fancy, Wickedness and Craftiness of the Devils subtilty, and every foul spirit.

*The Papists Conjurations of Water.*

I conjure thee, thou Creature of Water, in the Name of (Cross) God the Father Almighty, and in the Name of (Cross) Jesus Christ his Son our Lord, and in the Vertue of (Cross) the Holy Ghost, that thou become a Conjured Water to expel the power of the Enemy. *Here the Pope is smothered with his own smother.*

Pope Leo the third, Pope John the seventh, Pope Adrian the first, with others, made Decrees for establishing of Images.

Leo the third, Emperour of Greece, decreed that Images should be taken out of the Churches, and burnt openly at *Constantinople*. The said Emperour threw out of the Temple all the Images, and burnt them in the open Market. *This was contrary to the Pope.*

Pope Eugenius decreed, that Children which were to be Christened, should have a God-father, and a God-mother.

A Council held at *Reims*, decreed, that their Sacrament, the Priests should put it into the Lay-people's mouths, and that they should not touch it with their hands, contrary to the use and practice of the

primitive Christians; many hundred years after Christ. *Lib. Concil. Ber. fol. 329.*

In Pope *Urban* the First's time, was the Order of the Nunnes of Saint *Briget*, invented by *Brigeta*, and that the Nunnes should be closed above in a Closet, and the men beneath.

Pope *Nicholas* the first, ordained that no temporal man, whether King or Emperour, should have ought to do with those things that appertain to the Priest.

In the time of Pope *Alexander* the third, there was one *Viss-r* a Pope; so *Alexander* got his Popedom by money, and force of Ships and Arms, in the year One thousand one hundred sixty one. And this Pope compelled *Lewis* King of *France*, and *Henry* King of *England*, to be his Lacquies, and to run on foot by him, holding his horse bridle, one of the right hand, and the other of the left, leading him thorough the street in his pomp. *This is like the Glory of the world, this is no like Peter.*

In the year 757, *Scorbn* the third, he was the first Pope that was carried on mens shoulders. *Where was Christ or Peter so carried. Fol. vit Pant.*

In the year 1075, the Emperor deposes the Pope, and the Pope excommunicates the Emperor, and ill requites the Emperor for his love, who gave him power to be chosen Pope without his Election.

Pope *Gregory* the ninth ordained that the Sacring-Bell should be rung when the Priest listeth up the Mystal-Bread and Chalice above his head, to move the people to behold that new-found god which they worshipped in knocking, kneeling, and lifting up of hands to a piece of Bread.

*Criso Malinwa* Heathen, he brought the study of Grammer into *Rome*, in the year of the World Three thousand seven hundred eighty nine.

Pope *Bonifac* the seventh procured a company of men to take his part, by whose means he took Pope *John* the fifteenth, and put out his eyes, and then threw him into prison. *Bonifac* dyed the many day after, who after his death, was drawn by the feet through the streets of *Rome*, in the year Nine hundred seventy six.

Pope *Scorbn* the sixth, so envied the Name of his predecessor *Ponifac*, that he abrogated and dissolved his Deed; and taking up his body after it was buried, he cut two of his fingers off his right hand.

and commanded them to be cast into the River *Tyber*.

Pope *Sergius* caused the body of *Formosus* where it was buried, to be taken up; and afterwards sitting in the Papal See; first degraded him, then commanded his head to be smitten off, with the other three fingers that were left, (as *Sigebertus* writeth) which done, he caused his body to be thrown into *Tyber*, deposing all such as by the said *Formosus* before had been consecrated and invested. By this Murderer Pope *Sergius*, first came up the use to bear about Candles on *Candlemas-day*, for the purifying of the Virgin *Mary*. Anno 684. *Durand. G. Achil. Breu. fol. 351.*

It is recorded of Pope *Hildebrand*, that he enquired of the Sacrament a Divine answer against the Emperor; and because it did not speak, he threw it in the fire, and burned it. Sure the *Papists* will allow this Pope erred.

After the death of Pope *Clement* the fifth, the *Romish* See stood vacant two years and three months. *Book of Mart. vol. 1 p. 487.*

Pope *Gregory* the third was the first that brought into the Mass the Canon or clause for Reliques; also he brought into the Memorial, the Offering and Sacrifice for the dead.

Pope *Zachary* brought in the Priests Vestures and Ornaments.

*Constantinus* was the first that gave his feet to be kissed of the Emperors, about the year Seven hundred. *Book of Mart. Volume 1 p. 176.*

*Henry* the Emperor, with his Wife and Child, bare-footed and interlegged, waited on Pope *Hildebrand* three days and three nights, at the Gates of *Canusum*, before he could be suffered to come in.

Pope *Sylvester* the second, was accounted a great Sorcerer.

Pope *Alexander* the second was forced into a Chamber by Soldiers, and there beaten by Pope *Hildebrand*. This is contrary to the *Apostles*, who said, *A Bishop must be no striker*.

King *Ina* ordained in *England*, before the Conquest; that Infants should be baptized within thirty days.

Pope *Urban* the second, amongst many other Enormities, concluded, that no Priest should be capable of Orders: And yet Priests were not marry. *Pag. of Popes, fol. 87.*

*Augustine* Doctor said, If an Image be made a god, it is no Idol. That you may see, the *Papists* are contrary to the Scriptures, and God, who forbiddeth making Images of him, or the Likeness of any thing in Heaven or Earth, to be worshipped. *See Vol. 5 p. 202.*

CHAP. VII.

Concerning Hereticks.

**J**udas Iscariot was the first Apostate that fell from the truth; who sold his Master to the covetous Priests for thirty pieces of silver; and slew his Father, married his Mother, and in the end, hanged himself. Read *Euseb. Chr. n.*

In the year 163, *Demas* which *Paul* spake of, forsook the truth, and became an Idol-priest at *Thessalonica*: *Pilate* that gave sentence upon *Christ*, afterward slew himself.

*Macellina* the Heretick, worshipped and offered Incense unto the Images of *Jesus* and *Paul*, &c.

In the year 81, *Cerinthus* the Heretick dreamed that the Kingdom of *Christ* should become Earthly; and that *Christ* should reign on the Earth a thousand years.

*Montanus* the Heretick forbad Marriage, and commanded abstinence from certain meats, as unlawful.

In the year 287, *Marcellus* the Heretick, Bishop of *Rome*, denied *Christ*, and offered sacrifice unto Idols; for which he was condemned by a Council of three hundred Bishops called together at *Nice*, whereby it appears the Bishop of *Rome* erred, and was fallible.

In the year 340, *Eustathius* the Heretick forbad Marriage, made Laws of Fasting, and parted married souls asunder; he abhorred the Offering of the Married Priests; he was condemned by three Councils for his cursed Doctrine. And how cometh this Doctrine now to be used after the six hundred years, when the Pope got up, which he is now confessed? but it seems the Pope doth bless the Doctrine of the Hereticks now, which formerly the Councils cursed.

In the year 351, *Exuperius* Bishop of *Rome* yielded to the *Arians* (as *Jerom* saith in his *Gloss.* and *Catalog.* &c.) and subscribed unto their Heresie to save his place. It seems he was deceived.

In the year 383, *Collybriani* were Hereticks which worshipped the *Virgin Mary*, as the *Papists* do now, like them *Hereticks* which were condemned.

In the year 401, The Monks of the Deserts of *Egypt*, having vain imagination, thought that *God* had a Carnal Body; from whom the



*Concerning Popish Indulgences and Pardons.*

of the that invention of painting God the Father like an old man with a grey beard; which is still used to this day by the Image-worshippers.

In the year 404, *Pelagius* a Heretick, said, that the Grace of God was given to us according to our merits; the Hereticks corrupted the Works of the Ancient Writers.

A Sect of Hereticks went always bare-foot.

In the year 47, And *Simon Magus* the Sorcerer was honoured at Rome with a Picture; And wherein do the Papiests differ (who are worshippers of Images) from those that worship the Image of *Simon Magus*? are not they likewise Idolaters?

CHAP. VIII.

*Something concerning Indulgences, Pardons, Priviledges and Stations of Rome, truly Copied out of two old Books, one in Latin, the other in English; See Becons Works, out of which all these things are extracted.*

**I**N Rome seven of the Steeple-houses, called by the Papiests, Churches, are priviledged above all others, with great Holiness and Pardons.

The first is called *Saint Peters Church*, which has twenty nine steps up to it, and as oft as a man goeth up and down them stairs, he is released of the seventh part of Penance enjoined. This was granted by Pope *Alexander*.

And above the door is an Image of Christ, and between his feet standeth one of the Pence that God was sold for; and as oft as any looks upon that Peny, they have fourteen hundred years of pardon; and in the same Steeple-house are eleven Altars, and at every Altar is forty eight years of Pardon.

Also the Priests say, that as many times as a man goeth through the Crowd at the same Steeple-house, he hath four hundred years of Pardon.

At one of the Altars in the said Steeple-house, is five hundred years of Pardon; and every high Feast a Soul out of Purgatory.

And as oft as a man followeth that they call their Sacrament to sick bodies, he hath one thousand four hundred years of Pardon for his sin.



*Concerning Popes Indulgences and Pardons.*

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Pope *Sylveſter* granted to all them that daily go to the ſaid Steeple-houſe, the third part of all his ſins releaſed.

And upon the one ſide of the ſaid Steeple-houſe, lyeth a Yard called Gods Field, and there they bury none but poor Pilgrims.

In the Chappel at *Rome* called *Jeruſalem*, Women do not enter, but only once in the year, at which time they have a full Remiſſion granted of their ſins, none excepted.

In the Church of Saint *Cater* is two hundred years of Pardon.

In the Church of Saint *Felix* is forty years of Pardon.

Unto every one of them called Churches, have they ordained a certain number of Pardons, to all that come to them, and in *Lent* the Pardons are double.

*Part of their Stations are as followeth.*

In the Circumciſion of Chriſt, the Stations are to the Church of their Lady, ſo called.

On the *Epiphany*, the Stations are to *St. Peters*.

On the Sunday called *Septuageſſima*, the Stations are to Saint *Laurence* without the Walls.

On the Sunday called *Sexageſſima*, the Stations are to Saint *Paul* the Apoſtle.

On *Aſſi-Wedneſday*, the Stations are to Saint *Sabine*.

On the firſt Sunday in *Lent*, the Stations are to Saint *John Lutterie*.

On *Chriſtmas*-day, the Stations are at the firſt Maſſe, unto Saint *Mary Major* in the Chappel, in the Manger of their Lord, as they call him, into the which Women do not enter.

And for every day called Holy-day, they have Stations appointed to what place to go; which Stations Pope *Gregory*, Pope *Cornelius*, and divers other Popes of *Rome*, from time to time have invented and deviſed; and that all that come to them, and give any thing towards the maintenance of them, they have ordained, that they ſhall have Remiſſion and Pardon of ſins.

*Aſſi*, certain did grant Indulgences and Pardons to all ſuch as ſhould ſay ſaid certain Prayers, or Ave-Maries; which is ſaid in the Church and the Apoſles.

Pope *Six* granted to all them that ſhould ſay the Prayer before the Image of our Lady, (as they called her) and her Son, on the ſaid

4. *The manner of the Priests Hallowing, &c.*  
one hundred years of pardon, *Ave-Sanctissima Maria, &c.*

The Bishop of York, and Bishop of Canterbury, and nine other Bishops, in the days of King Henry the seventh, granted forty days of pardon for every *Ave-Maria*, and for *Gratia Plena*, one hundred days.

*The Hallowing of Candles.*

Upon *Candlemas*-day the Priest turning himself to the South, desireth his God, that his Candles which he had there in his hand, might receive such a strength and blessing through the token of the Holy Cross, that being lighted, the Devil might fly away, and tremble for fear; and after *Even Song*, the Priests distributed to the people their portion of Candles, which they esteemed highly of; and if any Thunder, Lightning or Tempest arose, then their Candle was lighted with faith, that that would quiet the Tempest, and drive away bad spirits.

They also Hallowed Fire and Bowes, and Hallowed ashes on *Ash-Wednesday*, and Hallowed Incense, Myrrhe, and other Perfumes, and many other things.

The priests also hallowed Cheese and Butter.

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## CHAP IX.

*The manner of the Priests Hallowing the Font.*

First he makes two Crosses in the Water with his right hand, and then says a short Prayer, saying, *Wherefore I ble/s (Cross) thee, thou Creature of Water, b/ (Cross) the living God, &c.* And then he makes a Cross in the Water again, and says another short Prayer as before, and then takes a burning Candle, and drops it into the Water after the manner of a Cross, and then crys aloud a few words over it, *That the Holy Ghost would descend into it, to make it fruitful, that it might have power to regenerate and beget a new.*

This being done, he breathes thrice into the Font, and then he puts Oyl into the Water, and then Cream. and says some few words over them, crossing them, &c. *People, you read none of this in Scripture, in the Primitive Church.*

*Of the Popes Hallowing the Marrying Ring.*

For Hallowing of the Womans Ring at her Wedding, this Prayer following, is appointed to be said by the Priest.



*The manner of the Priests Hallowing*

The third time the Deacon opens the door to him, and he and the Clergy enters, but the people stand without still; and then the Bishop says: the Letany; and then a Cross of Ashes and Sand is made on the Pavement; whereon the Alphabet of Christ, *Jesus* is written in Greek and Latin; and then the Bishop with Salt, Ashes and Wine consecrates the Altar, and then annoints the aforelaid twelve Crosses on the Wall with Cream, and then the people may come in, and ring the Bells for joy.

This is to be noted, That if the Mass be frozen in the Chalice, the Priest must let long time upon it, till it be molten, and the deacon say-  
ed, and that cannot be done, for he may not say it.

CHAP. XI.

*Concerning Hallowing of Beads.*

**I**N their Prayer to their God, they say, *We beseech thee that thou wilt vouchsafe from the Seat of thy Majesty, with thy blessing to sanctifie, replenish and fulfil these Beads in prayer, which are apt and meet for devotion of thy Servants, to honour that most glorious Virgin Mary, Mother of God.* You read none of this in Scripture.

*Concerning Chrifening and Hallowing of Bells.*

The Bishop puts upon him a Surplice, and having a Cross born before him, and accompanied with the Clergy and people, they go to the place where the Metal shall be shed, which the Bell is made of, and while the Bell is casting, that it may have right shape: The Bishop begins to sing, and all the Clergy sing forth aloud; and so continue till the Bell is cast, and then they sing six Psalms, and in the meantime the Bishop washes the Bell with holy Water, and then he goes to prayer, and then he wipes it with a Towel, and says a Psalm, and then annoints the Bell seven times without, and four times within, with Oyl and Cream; then the Bishop prays again, saying to the God, *Grant safety to replenish this Bell with thy Holy Spirit.*

before the noise and loud harpings of the Bells, the  
Lightnings and Tempests may be chased away. And then he sprinkles  
the Bell with Holy Water; then the God-fathers and God-mothers  
draw nigh, and lay their hands on the Bell, to whom the Bishop gives  
Name the Bell; who gave the Bell what name they thought good, and  
then the Bishop, and the God-fathers and God-mothers put upon the  
Bell a Linnen Vesture, white and large. These be the works of the Pope  
and the Papists, who are gotten up since Christ and the Apostles, and are  
not the works of Christ, as you may read in the Scriptures.

That the Primitive Christians had no Bells, is proved by *Justin* in  
his Commentary upon the two Epistles of *Pliny*, and *Tertullian*, and *Be-  
nignus de ritu continendi* *Guido P. gerolus* saith: they were invented  
by one *Paulinus* Bishop of *Nola*, and that they were called *Nola*, in  
Latin, from *Nola* the place where they were first made; and *Campani-  
ae*, because invented in *Campania*; *Hospius de Orig. temp.* saith  
they were not used for certain, in the first five Centuries, almost of  
Christianity. And who were the first that caused them to be used in  
Churches, as things appertaining to the Worship of God, is not known.

And thus I have given you a short Relation of the Ceremonies of the Pope and his Followers, taken out of the Works of *Christopher Marcellus*, Bishop of *Coreira*, Dedicated to Pope *Leo the Tenth*.

## CHAP. XII.

A short Relation of Some of the Ceremonies of the Pope and his Followers, taken out of the Works of *Christopher Marcellus*, Bishop of *Coreira*, Dedicated to Pope *Leo the Tenth*.

AND first, as to the Pope's Election: All people are invited to the Election-house, saving the Fathers, and the Ministers, and Senior of the Cardinals, exhorteth the other Fathers, that they with mind and conscience the highness of the matter, whereunto they are sent, come, then with high minds and business, making sure to give account of their faithfulness. They are about to election, and shall the Roman Church the Successors of *Christ*, the Persons of the Holy Spirit, the Cardinals, the Metropolitans, Bishops, and Abbots, and the Priests of the Church, the Prince of the Apostles, and the

and the chief Protestants, as in all Consecration.

There is four kind of Election; but to make the Work short, I will only relate one of them, (though they are all ways which Christ never instituted, neither did his Apostles ever practice such things) viz. First, all the Colledge of the Cardinals agree upon Three, Two of the Cardinal-Bishops, one of the Cardinal-Priests, and upon one of the Cardinal-Deacons, (*Mark people, we never read in the Scriptures of Cardinal-Bishops, and Cardinal Priests and Deacons*) to which three, they give Power and Authority to chuse the High Bishop after this sort:

They set up, and light a candle of a certain appointed quantity, that it may burn a certain space; and their power to chuse, lasteth no longer than the piece of candle lasteth; for they must chuse him before it be burnt out; and the same being consumed, is right Pope.

Then the Senior of the Cardinals, and Colledge, do shew their joy, and do their duty of reverence to him; and putting off his Senate-Robe, called *Cappa*, and his little Hood, called *Capitulum*, they cause him to set down in his Rochet, where the Seniors do put upon his finger the Fisher's Ring (so called) and ask him by what Name he is called: Then the Senior of the Cardinal-Deacons opening a little Window, by which the people there waiting, may see and be seen, saith with a loud voice, (holding out the cross) *I show you glad tidings, we have a Pope, and he chuses his Name to be Innocent the Eighth, &c.* or what Name he liketh: Then the Cardinal-Deacons do put off the Popes common Apparel, and put him in a white Woolen Gown, and in red Hose, and red Shoes, embroidered with a Golden cross in a red Girdle, with Golden Bucklers, in a red cowle also upon his head, and above all, in a fair white Rochet; then they put upon him his upper Garments, viz. A long Albe, a Girdle, and a Stool set full of Pearls, hanging down from about his Neck; but if he were but a Deacon before he was elected, then the Stool must lye on his left shoulder only, and come down with both ends fastned under his right arm. Then after they put upon the Pope a red Cope, called a *Muvill*, and Mire set and deckt with precious stones, and they make him sit upon the Altar, and then they kiss his feet, and then he is conformed: and the Consecrator blesseth a precious Ring to be put on his finger, saying O Lord God Creator and Conservator of Mankind, giver of Spiritual Gifts and Graces, and grant us Eternal health and salvation, Amen, O Lord



send down the blessing upon this Ring, &c. and while the Prayer is said, the Pope stands up; and in the mean time one of the Colliters holdeth the Ring in his right hand, kneeling down at the beginning of the blessing thereof; and the Consecrator (the Prayer being ended) sprinklet it over with holy Water, and then putt it on the Popes finger, saying, *Take this Ring as a sign and token of Faith, &c.* and Oyle being poured upon his Head by the Consecrator, the Cardinal-Deacon dryeth it up again with crumbs of Bread, and then setteth on the Mitre, and then he gives the Cardinals his feet and hands to kiss; and so the Consecrator saith forth the Mass, and before he is crowned, the Cardinals, Deacons, Sub-deacons and Colliters, apparel him in a white Amise, and long Girdle, a Stool, and a red Pluvial, and a Mitre, and being thus decked, he goeth down to the place called *St. Peters*, the Cross being carried before him, the Cardinals and Deacons on either side, bearing up the skirts of his Pluvial; and the nobilist of the Laity being present, though it be the Emperor, or a King, must bear up the train of the same; and next before the Pope, goeth the Minister of the Ceremonies, with Reeds in his hand, upon the one tow, and upon the other a burning candle; and when the Pope is past the Church of *St. Gregory*, so called, the aforesaid Minister turning him to the Pope, setteth fire on the tow, kneeling down, and saying with a loud Voice, *Holy Father, so passeth away the glory of the world;* which he saith three times, and then the Gospel-book is laid upon the Popes shoulders, and afterwards he goeth up to the Altar, and the Prior of the Cardinal-Deacons taketh the Robe called *Pallium*, from the Altar, and putteth it upon the Pope, saying, *Receive the Pall, which is the sacred Plenitude, and holy perfection of the Pontifical Office, in the name of Almighty God, of the blessed Virgin Mary his Mother, of the holy Apostles Peter, and Paul, and of the holy Church of Rome,* and then maketh it fast about the Pope with Buckles and Pins. And when the Pope first receiveth this Robe, he goeth to the Altar, and kisset it, and then kisset the Gospel-Book, and then putteth incense into the Censer. Then they proceed to crown him after this sort.

The Pope receiving the Gloves and Rings, with the other Inplements, goeth upon a high Stage made for the purpose, and when all the People are gone out of the Church (so called) and the Nobles are gathered together, the Deacon on the left hand taketh off the Popes Mitre, and the Deacon on the right hand, taketh the Tiara, or Crown, and

his Triple Crown, and setteth it on the Popes head, and then going to the Church of *Santa Maria*, so called, he goeth up into the Gallery or Choir of the same, where the Prior of the Canons holdeth him the Crozier to kiss, and the triple Crown is taken off, and the Mitre put on; and then he is had to a place or seat without the Gate on the left hand, called *Servitoria*, which signifies a Dugthill; and Jetting down on the said seat, and leaping down so low, that he seemeth rather lying, than sitting, the Cardinals come to him, and lift him up, saying, *He lifteth up the needy from the dust, and from the dunghill exalteth the poor, that he may sit among the Princes, and possess the Throne of Glory.* Then the Pope rising up, taketh so much money in his hand out of the bosome of his Chamberlain, as he can gripe, and casteth among the people, saying, *Argentum & Aurum non est mihi quod autem habeo hoc tibi do;* I have neither Gold nor Silver, but that that I have, that I give thee; and at the Popes Feast, after he is crowned, when he drinketh, all the Assistants and Servitors kneel down, *So great is the pride of this Prelate.*

These things are truly extracted out of the First and Second Sections of the First Book of Ceremonies, aforesaid, written by a Papist.

**CHAP. XIII.**  
*The time when the Tythes were first given in England; by whom, and by whose Authority a Law for payment of Tythes was first established.*

**F**irst, Whereas it is alledged, that *Abraham* paid the tenth of the Spoil (that he got by the Sword) to *Melchisedeck*, and *Melchisedeck* made him and his Soldiers a Feast; this was not by the command of God, nor an example that all Kings and Princes should pay tythes of all their Spoil, nor the tenth of their Estates. For you never read that *Abraham* paid it afterwards, as you may read in *Josephus* and *Genesis* the twenty third, and *Jacob* saying to the Lord, when he went from *Egypt*, at his return he would surely give him the tenth of all

that he gave unto him when he vowed a vow: *This is no example for Christians to pay Tythes, no more then it is to offer Sacrifices, for he offered Sacrifices*

And again, Where it is alledged that *Levi* took tythes, and *Aaron*, which was called a Heave-offering, or a Shake-offering, which tythes was for the Priest, *Levi*, and the Widow, and the Fatherless, and the Stranger, that there might not be a Beggar in *Israel*. So you that hold up tythes, must hold up the first Priesthood which ordained to offer Sacrifices, and hold up the Shake-offering, and the Heave-offering, and to deny *Christ* come in the flesh, and to be offered up, one Offering once for all. For if the Levitical Priesthood be standing, which came after the Order of *Aaron*, then your tythes and Offerings is standing; for *Levi* who received the Office of the Priesthood, had a command to take tythes according to the Law of the Brethren, but not of the Gentiles. But we must tell you, *Christ* is come in the flesh, who is offered up once for all their Offerings, and ends all the Jews Offerings, the Heave Offerings, and Shake Offerings, and tythes, as well as other Offerings; and *Christ* came not after the Order of *Aaron*, which *Levi* came of, that had the tythes; but after the Order of *Melchisedeck*, without Father or Mother, beginning of dayes, or end of life, who has ended the Levitical Priesthood, and changed the Law by which it was made, and disabulled the commandment that gave him his tythes; *Heb. 7.*

And now if you say you take tythes as you are the Successors of the Apostles; I say, that *Christ* gave no command to his Apostles to take tythes, but on the contrary said, *Exeely you have received freely*. And also if you say you receive tythe from the Martyrs; being their Successors; I answer, they denyed the Papists and their tedious wayes, and their Maintenance by tythes; and therefore they denied them to athes. *Now who are you like? Papists or the Jews? or the Disciples or the Martyrs.*

No use of tythes occorres, nor can be proved to be in use, till about the end of three hundred years after *Christ*; but the Church Maintenance in that time, was the free benevolence and contribution of the people, as *Tertullian*, *Origen*, and *Cyprian* do testifie; and in the next three hundred years, Heathenism and Paganism did totally overrun this Land, until about the year six hundred, when *Gregory the Great* sent *Augustin* the Monk into *England* (assisted with forty Preachers)

(ers) to convert the *Saxons* from Paganism to Popery, which was in the time of *Ethelbert* King of *Kent*, who was the first called a Christian King; who being turned to the Profession of the Christian Religion, was afterwards an Instrument for the conversion of his Nation the *Saxons*. This *Ethelbert* is reported to have been very bountiful to the said *Augustin* the Monk, and gave him the Lordship of his chief City *Cantabury*; but that he gave him any tythes, or ever commanded tythes to be paid to him, or to any other, or made any Law for payment of tythes, it doth not appear by any History.

Christians at the first gave tythes upon no other account, then they did Alms, as *Augustin* said; which was divided by the Bishop, part to the Priest, and part to the poor; and these things which at first were voluntarily given, through custom and usage hath at last become inforceable, and Laws and Decrees made to compel them to another use then they were at first given. *Gratian. Caus. p. 16. r. c. Distinct.*

*Selden* in his History of tythes, saith, that before the year Eight hundred, or thereabouts; there is not any General Law that yet remains in publick, and is of credit, which ordained any payment of tythes or tenths, in the Western churches; for in the Eastern, said he, I never reddy any Law that mention'd them, p. 67.

And in the Council of *Latran*, in the year one thousand two hundred and fifteen, a Relation is of some Nations, who although Christians, did not by their own Rights and Customs pay Tythes: These are observed by *Innocent* the fourth, to have been *Greeks*, *Armenians* and the like, And *Antonius* expressly remembers the general non-payment of them in the *Eastern Churches. Summa Pars 3. Tit. 4.*

It is further observable, that of old, Tythes nor Offerings were not paid to the Priests, But to the Bishop or his Deputy, who was Steward to distribute them to the *Pastors* and poor; the Curates or *Parishers* in City and Country, were such as the Bishop appointed to the cure of souls; and where they kept their cure, the offerings of devout Christians were received, and disposed of in maintenance of the Clergy, and relief of the poor, by the Stewards thereunto appointed, called *Oeconomi* or *Deacons*. And all that was received in the Diocess or Parish, was put in a common Treasury, to be disposed, one part was for the maintenance of those that took care of peoples souls, and another part for the relief of the poor, and sick, and *Strangers*. *Deacons* 6. pag. 80. 81.

Concerning Tythes.

The *Bohemians*, being descended from the *Waldenses*, did profess that all Priests ought to be poor, and to be content with alms only, so saith *Enias Silvius*, as it is cited by Bishop *Usher*, *De Chr. Eco. Succes.* Chap. 6. Page 155.

And *Wickliff* in his Complaint to the Parliament, in *Richard* the seconds time, he saith, *Ah Lord God!* where this be reason, to constrain the people to find a worldly Priest, sometimes unable both of life and winning, in pomp and pride, covetous and envy, gluttonous and drunkenness, with fat Horses and jolly, and gay Saddles, and Bridles, ringing by the way, and their Neighbours perish for hunger, cold, and other mischiefs of the world. *Ah Lord Jesus Christ!* (shew which in few years, we en paid their Tythes and Offerings at their own free-will, to good men and able to great Worship of God, to profit, and further of his Church fighting on Earth, why it were lawful and needful, that a worldly Priest should distr y this holy and approved custom, constraining men to leave this freedom, turning Tythes and Offerings into wicked uses.

And one of the Articles of *John Wickliff* for which he was censured, was,

That Tythes are pure Alms, and that the Parishioners may for the use of their Curates, detain and keep them back, and bestow them upon others at their own will and pleasures. *Acts and Mon.* p. 495.

And the Proposition aforesaid, is largely defended by *John Hall*, in the said Book of *Martyrs*, p. 461. and in the conclusion of the Discourse it is affirmed, That the Clergy are not Lords and Possessors of Tythes, or other Ecclesiastical Goods, but only Stewards, and after the necessity of the Clergy is once satisfied, they ought to be given to the poor.

*The Examination of William Thorpe Martyr, in the days of King Henry the Fourth, Anno Dom. 1407, concerning Tythes, and the Maintenance of a Gospel-Ministry.* See *Acts and Mon.* p. 338, 337.

And the Arch-Bishop then spake to me secretly, What said thou to this fourth point that is certified against thee, Breaching unity and bodily in *Shrewsbury*, that Priests have no Title to Tythes.

*Thorpe* said, I named there no word of Tythes in my preaching, but more then a month after that I was arrested, and imprisoned, a man



came to me, asking me what I said of Tythes? I said, in this Town are many Clerks and Priests, of which some are called Religious men, though many of them be Secular; therefore ask ye of them this Question.

And this man said to me, Sir, our Prelates say, That we also are obliged to pay our Tythes of all things that accrue to us; and that they are accursed that withdraw any part wittingly from them of their Tythes.

*Tho* he said, I wonder that any Priest dare say men to be accursed without the ground of Gods Word.

And the man said, Sir, our Priests say, That they curse men thus by Authority of Gods Law.

And I said, Sir, I know not where this sentence of Cursing is Authorized now in the Bible; and therefore, Sir, I pray you that you will ask the most cunning Clerk of this Town, that ye may know where this sentence of cursing them that tythe not, is now writ in Gods Law, for if it were written there, I would right gladly be learned where; and I said to this man in this wise, In the old Law, which ended not fully till the time that Christ rose up again from death to life, God commanded tythes to be given to the Levites, for the great business and daily travel that pertained to their Office; but Priests, because their travel was mekil, more easie and light, then was the Office of the Levites: God ordained the Priest should take for their livelihood, to do their office, the tenth part of those tythes that were given to the Levites: But now, I said, in the new Law, neither Christ nor any of his Apostles, took Tythes of the people, nor commanded the people to pay Tythes neither to Priests nor Deacons; but Christ taught the people to do Alms, that is, Works of Mercy, to poor, needy men, of surplus, that is, superfluous of their temporal Goods, which they had more then them needed, reasonably to their necessity livelihood; and thus I said not of tythes, but of pure alms to the people.

But as *Cisterciensis* telleth, in the year 1274, one Pope Gregory the tenth, ordained new Tythes first to be given to the Priests: Now in the new Law the words of the Law are these; *That it should not from thenceforth be lawfull to give their Tythes at their own pleasure where they would, as it had been before; but pay all their Tythes to the Mother Church.*



*The Judgment of David Pareus of Hidleburgh, in the Palatinate,  
concerning Tythes.*

He saith, that Tythes or Tenths were free, and Arbitrary before the Law, as appears by the Example of *Abraham* and *Jacob*, a man might give them, a man might vow them, or he might not, as he pleased; under the Law they were commanded by God to be given to the Priest, *Lev. 27.* And the reasons thereof are clear:

First, The tenths were a compensation unto the *Levites* for the twelfth part of the Land, which ought to have fallen otherwise to their shares. Moreover, they were the Sallaries of Priests and Levites, and maintenance of the poor; for God instituted three tenths: First the tenths of the Levites, *Lev. 27.* Secondly, the tenths of tenths, or the hundredth, to be paid by the Levites to the Priests, *Numb. 18. 26.* Thirdly, the poor mans tenths, which was to be paid every three years after the Jubile, unto the Poor, Strangers, Widows and Orphans, *Deut. 14. 28.* Therefore saith he, when the Levitical Priesthood did cease, then did the right of that Priesthood cease, and the right of Tythes did revert to the giver of them.

*Laws and Canons for Tythes among the Saxons.*

In the year 786, in the time of *Offa*, which was in the time of *Hertebry* in *England*, there was a great Council holden in *Mercia*, by two Legats sent from Pope *Adrian*; the first wherein (as it is reported) tythes were first established in *England*; so that the first Law for payment of tythes came from the Pope, and decreed by his Agents in *Mercia*, being but a seventh part of *England*; and afterwards as Popery encreased, so tythes also were established in other parts of *England*, by the several Kings thereof.

King *Ethelbert* King of *Kent*, coming to the Court of *Offa* King of *Mercia*, the said *Offa* murdered him in or about the year 802, and at length understanding the innocency of the said *Ethelbert*, and to mitigate the hainousness of the Fact, gave the tenth part of his Kingdom to the holy Church, and to the Church of *Hereford*, in the remembrance of this *Ethelbert*; and afterwards went up to *Rome* for his pilgrimage, where he gave to *Peter's* Church (so called) a penny through every

House in his Dominion, which is called *Peter's pence*, or *Romes shot*, and there was transformed from a King to a Monk, and this was 794 years after Christ. So was not set up by Christ and his Apostles. See *Seldens History of Tythes*.

This Pope *Adrian* bestowed cost on Altars, dead mens Tombs, bones, and Steeple-houses; he attributed more Wership to Images then ever any did, and wrote a Book of the honour and profit of them, and appointed them instead of Scriptures to be Lay-mens Calenders. He condemned in a Council, those that detested Images. This *Adrian* clothed the Image of *Peter* all in silver, and covered the Altar of *Paul* with a Pall of Gold. And this Pope set up Tythes 794 year. after Christ.

In the year 797 after Christ, *Alchwin* (School-Master to *Charles* the Great, in his Letter to the said *Charles*, who was a Romish Emperor, and had ordained Tythes to be paid) wrote touching the Exaction of Tythes, which he calls *Jugum decimarum*, that is, The Yoke of Tenth, and Exaction of something from every house of the *Huns* and *Saxons*, who were but then lately conquered by the said *Charles*, and had newly made profession of the Christian Faith. And the said *Alchwin* further advised in his Letter for the Christian Cause, to omit it amongst them, and not to put the yoke of Tythes (as he said) upon the people, and not to exact something from every house, but to shew that we are the Apostles sent of God and Christ into the world to preach; and rather to give to them than ask or want, then to exact Tythes; for it is better to lose them, then to destroy the peoples faith. See *Seldens History of Tythes*.

King *Asbelfane*, King of the *West-Saxons*, about the year 940. to pacifie the Ghost of his murdered Brother *Edwin*, (to whose death he is said to have consented) did not only undergo seven years pennance, but also built certain Monasteries, and made a Law, that people should pay Tythes, (*viz.* himself, his Bishops and Officers) hoping thereby to expiate his sins; These following are the words of the Law. *Book of Martyrs*, p. 193. vol. II.

*I Athelstone King, Charge and Command all my Officers thorough my whole Realm, to give Tythes unto God, of my proper Goods, as well in living Cattel, as in Corn and fruits of the ground, and that my Bishops likewise of their proper Goods, and mine Aldermen, and mine Officers, and Head-men shall do the same. Item, This I will, That*

my Bishops and other Head-men do declare the same to those that be in their Subjection, and that to be accomplished at the Term of St. John the Baptist. This was in the time of Popery.

Edmund King of England, ordained Tythes to be paid for every Christian man, in the year 941. *Book of Martyrs* vol. 1. p. 195.

Edgar about the year 959, is said to have confirmed the payment of Tythes upon as bad a ground as Ashelfstone did. See *Osburn's Case of Tythes*.

This Edgar was of a vicious life, favourable to the Monks, he displac'd the married Priests, and brought in Monks of single life to possess their places, he built and prepared several Monasteries and Nunneries. He was cruel to Citizens, and a deflowerer of Maidens; he was joyned in the Act in shedding the blood of Earl *Ethelwold*, that he might enjoy *Elfida* his Wife.

*Cannus* also the first Danish King, who being guilty of the blood of *Edward* and *Edmund*, Sons of *Iron-side*, and Heirs to the Crown, about the year 1016, confirmed Tythes, and built the Abbey of *St. Bennet* (so called) in *Norfolk*, and in *Suffolk*; he with great Devotion built the Monastery of *St. Edmund* (so called), which Saint he most dreadfully feared, for the seeming Ghost of him often affrighted him; for which cause, as also to expiate the sins of his Fathers, he confirmed Tythes. See *Osburn's Case of Tythes*.

Thus its plain, that Tythes were given for the satisfaction of the sins of the Donor, and to maintain the Popish Clergy to say, and sing Mass, to pray for the souls of the Donors.

*Ethelwolfe* King of *England*, in the year 844, in his devotion to holy Church and Religious Orders, and for the remedy of their souls, and that their sins might be remitted, he gave the Tythe of all his Goods and Lands in *West-Saxony*, with liberty and freedom from all servage and civil charge, in the days of *Pope John*, which *Pope* fell in labour as she was going a Procession, (and died) being accompanied with Cardinals, Patriarchs, Arch-Bishops, Bishops, Deacons, Monks, Fryars and Nuns.

*Pope Paschal* about the year 1110, a Council being held at his time by his order, it was decreed, that it should be Heresie for any to deny obedience to the Pope, and made a Canon for paying

of Tenth's to Priests, concluding it sin against the Holy Ghost, to sell the Tenth's; he renewed an Excommunication against the Emperor, and thrust him from his Crown and Princely Title, and provoked his Son *Henry* the Fifth, and armed him to rebel against his Father.

The great Decree which speaks most plainly, and till which nothing was given forth which did directly constitute them, but rather still supposed them as due by some former right, was made at the Council of *Trent*, under Pope *Pius* the Fourth, about the year 1560; and yet that great Council followed the Doctrine of their Fathers, and said they were due to God, and had no new Authority for their great Decree, which they commanded to be obeyed under the penalty of Excommunication.

But notwithstanding the many Laws, Canons, and Decrees of Kings, Popes, and Councils, and Bishops, that every man ought to pay the tenth part of his increase, yet was it left to the Owners to offer it where they pleased; which made for many rich Abbeys and Monasteries. And till the year 1200, or thereabouts, every one gave their tythes at their own pleasure; which made Pope *Innocent* the third send his Decretal Epistle to the Bishop of *Cambrury*, commanding him to enjoin every man to pay his temporal goods to those that ministered spiritual things to them, which was enforced by Ecclesiastical Censures. And this was the first beginning of general Parochial payment of tythes in *England*; and this Popes Decree is recorded by *Cook* in the second part of his *Institutes*; who saith, *That because the Popes Decree seemed reasonable, it was admitted and enjoyed by the Law of the Nation, the King and People of England being then Papists.*

Yet notwithstanding, our English Parliaments not willing wholly to forget the poor, for whose sakes tythes were chiefly given, did make divers Laws, that a convenient portion of the tythes should be set apart for the maintenance of the poor of the parish for ever. 2 R. 15, 16. 4 H. 4. as the Statutes at large do witness.

The Pope having brought in tythes, and made a pretended Title by prescription, set up Courts to recover them, which were called *Ecclesiastical Courts*, where his own Creatures were Judges.

Afterwards *Henry* the Eighth, King of *England*, being a Papist, and believing the Popes Doctrine, as also did his Parliament, That Tythes were due to God and holy Church, made a Law that every one should set out, and pay Tythes.

He made a second Law in his time to the like purpose, in pursuance of the former, and great reason he had, and need there was for them; for having dissolved many Monasteries, after he denied the Pope to be the Supream Head of the Church; and took it to himself; which Monasteries had many Tythes and Rectories appropriated to them, and either had them in his own hands, or sold them to others to be held as Lay-possessions

And they having no Law to recover them by, the Popes Laws not reaching to Lay-persons (so called) he was necessitated to make new Laws to enforce the payment of them, but still restrained the Tryal of Tythes to Ecclesiastical Courts.

After him, *Edward the Sixth*, in pursuance of his Fathers Laws, and upon the same grounds, makes another Law for the payment of Predial and Personal Tythes, under penalty of double damages and cost; who also restrains the Tryal of them to the Ecclesiastical Courts.

*So here you may see the Papists were the first that set up Tythes, and forced Maintenance, and the Spiritual Courts, contrary to Christ and the Apostles in the primitive times.*

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#### CHAP. XIV.

*Concerning the Religion and Customs of the old Britains, before they were Christians, and after they were Christians.*

**V**HEN they were Heathen, in old time in *England*, in their Worship, they offered mens blood, thinking that to be the most precious Sacrifice of all others; and when the Priest by a cast who should dye, they had all their brains knocked out at one blow, and then they sought out the veins of the heart, and drew out the blood, and struck it upon the head of his friend; then they burnt up the Sails: *And thus they thought he pleased their God.*

The *Dans* and *Normans*, in the Province of *Solun*, every ninth year sacrificed and killed unto their gods ninety nine men, and as many horses, and dogs, and cocks, for Hawks, which their gods sent



58 *The Customs of the Britains and others.*

them; and said by the same they should please them.

And the blind ignorant people the Britains, had Altars, and they worshipped the Heads of great Rivers. *Camb. p. 698.*

*Crysanthus* was Bishop in Britain, and of all his Ecclesiastical Revenues and Profits, was wont to reserve for himself but two loaves of bread only on the Lords day. *Camb. p. 84.* But now-a-days neither Bishop nor Priest will think this sufficient, but they would scorn it, being grown so old in oppression.

In the River called *Swale* in *Yorkshire*, *Augustin* baptized an innumerable multitude of Women and Children. *Camb. p. 136, 137.* Then they had no Founts.

*Augustin* the Bishop, caused the people to enter into the Water, and they were baptized: And here was no talk of a Cross, nor God-fathers.

*Paulinus* Bishop of *To k*, baptized the Inhabitants of *Nottinghamshire* in the River *Trent*. *Camb. p. 549.* And not in a Font in the Steeple-house; and they baptized men and women after they believed.

In the first plantation of Christianity among the Gentiles, such only as were of full age, after they were instructed in Christian Religion, were admitted to Baptism, and that but twice in the year, at Easter and Whitsuntide, except upon urgent necessity. *Cambd. pag. 768.*

In *Northumberland*, *Paulinus* baptized many thousands at a River. Here was no Font.

King *Sigebert* proffered them in old time that preached the Gospel, Worldly Wealth, and riches descended by Inheritance; but they refused and contemned them, saying, It became no: them to embrace other mens riches, who for Christs sake had forsaken their own. *Cambd. Record of Ireland, p. 67, 68.*

And the Bishops of Britain seemed no less to have despised riches, and was but poor, and had nothing of their own. But now they are altered from that, who will take all they can lay their hands on, and imprison and persecute them they do not preach to, if they will not give them Goods and Money; and so will have both their own, and other mens, but forsake neither for Christs sake.

King *Aethelbert*, being grievously diseased in his body, and incurable by the skill of man, was cured by *Thaddeus*, one of Christs Disciples.



without Medicine, for which, King *Albanus* commanded Gold coined and uncopied, to be given him; but he received it not, saying, *so much that we have forsaken our own, how can we receive other men's? I bin not like the Pope and the Bishops, ministers of great Personages and Revenues.*

And the *Irish* Bishops had no more; nor no other Rents and Revenues, then three Milch-kine, which the Parishioners charged for three other Kine when they were dry. *Camb. p. 116. But the Bishops of our age, and the Priests, are changed from them, who are now drawn away.*

One *Patrick*, a Britan born, (Saint *Martin's* Sister's Son) he was sold into *Ireland*, where he became a Heremite to King *Milne*, and he Catechised there in the Christian Faith, and about that time he cryed out against the shaving of Priests, and said it was *Simon Magus* his shaving, and not Saint *Peters*. *Camb. p. 109, 108.*

*Paulinus* aforesaid, came into *Northumberland* with the King and Queen, and abode thirty six dayes there, employed wholly in Catechizing, Baptizing and instructing the people from Morning to Evening; and being instructed, he baptized them to the forgiveness of their sins, in the River of *Glen*, which was hard by the Kings Manor-House. *Camb. Brit. page 815. Here was no Font used at that time.*

One *Malachy* in *Ireland*, was the first that denied Priests to be martyrs; where *Armaghan* detested against such voluntary Martyrdom. *Fryars, p. 109.*

*Robert Abbot of Melism* in *Barbundy*, perswaded his own Disciples to live with their handy-labour, and to forsake Tythes and Oblations. *p. 110.*

At first, the Steeple-houses in *Ireland* were built with Timber; but when one *Malachy* caused them to be built with Stone, the people cryed out, saying, *What mean you to bring into our Country this new fashion? for we are not French.*

The first Duke in *England*, was made by *Edward the third*, who made his Son Duke of *Cornwall*. The title of Marquis came in by *Richard the second*, of late years. Earls came in by the *Normans*, who ordered the Earls should always give attendance to their Princes, and be at hand in matters of Council. Afterwards came in the Viscounts, a new title, not heard of with us, till *Henry the sixth*. *Barons* signifies in the German-tongue, Hard Soldiers. Knights took their Names from the

the *Nomus* Conquest, by serving with Horses, Esquire both signifies Shield-bearer, Yeoman signifies Free-born, or Freeholder, lawful men of Forty shillings a year of Free-land. Gentlemen, some are from great Families, and some take the Name from being raised in Wealth.

The *Normans* began the first Sealing with Print and Wax. But before, men made Bargains of Lands and Houses, without Script, Chart, or Deed, and many Tenements were demised with a Spur, or Horse-Curry-comb, with a Bow, and some with an Arrow, being given as a token of the thing. *Camb. pl. 444.*

And when the King made any free, and granted liberty, these were the words, without writings,

*As free make I thee,  
As Heart may think, or Eye may see.*

The Heathen-Priests, under pretence of Religion, wasted the *Britans* Goods; and *Claudius* had a Temple in *Britan*, whom they prayed to as God.

*Cannus* King of *England* and of *Denmark*, said, All things in his Realm was at his Command, and therefore commanded his Chair to be set on the Sea-shore, and when the Sea began to flow (in the presence of many, he said to the Sea as it flowed, *Thou art part of my Dominion; and the ground on which I set, is mine; neither was there ever any that doth disobey my Command, and went away free, and unpunished; wherefore I charge thee, that thou come not upon my Land, neither wet the clothes or body of thy Lord.* But the Sea, according to its usual course, flowing still, without any reverence of his Person, wet his feet: Then he retiring back, said, *Let all the Inhabitants of the Earth know, That vain and frivolous is the power of Kings; and thus none is worthy of the Name of a King; but he to whose Command the Heaven, Earth, and Sea (by bond of an Everlasting Law) are subject and obedient.* And never after that time, set he the Crown upon his Head. *Camb. Brit. p. 262.*

CHAP. XV.

Concerning Singing of Psalms.

**I**N the Year 383, Psalms begun to be sung, brought in by *Damasius* Bishop, though not turned into Meeter.

*Benedictus* an Abbot of the Monastery of *Peter and Paul* at *Wier*, brought with him from *Rome* one *John* the Arch-Chanter, who first taught in *Engla d* how to sing in the Quire, after the manner of *Rome*, *Acts and Mon.* Vol. 1. p. 164. Anno 724.

*Law made by the Saxon Kings in England, concerning singing Psalms.*

In the year 747, at the beginning of King *Edgeris* Reign, the Synod of Bishops disputed the profit of singing of Psalms in the Church, and made a Decree, that with a modest voice they should sing in the Church so called.

In the year Nine hundred twenty four, King *Ethelston*, alias *Atelston*, made a Law, That fifty Psalms should be daily sung in the Church as he called it, for the King.

*Beza* being much diverted with Poetry, made his pastime to become a part of the vulgar devotion: Hence they have been filled by some *Genevra-Tigs*.

These are the expresse words of the Injunction, given to the Clergy and Laity, by Queen *Elizabeth*:

*Item*, Because in divers Collegiate, and also some Parishi Churches heretofore, there hath been Livings appointed for the maintenance of men and children, to use singing in the Church, by means whereof, the Laudable Science of Musick hath been had in estimation, and preserved in knowledge, the Queen willeth and commandeth, that first no alteration be made of such assignments of Living, as heretofore hath been appointed to the use of Singing or Musick in the Church, but that the same so remain, and that there be a modest and distinct Song so used in all parts of the Common-Prayers in the Church, that the same may be as plainly understood, as if it were said without singing: And yet nevertheless, for the comforting of

as delight in Musick, it may be permitted that in the beginning or end of Common-prayers, either at Morning or Evening, there may be sung an Hymn, or such like Song, to the praise of Almighty God, in the best sort of Melody or Musick that may be conveniently devised.

## CHAP. XVI.

*Concerning Swearing.*

THE Form of words which Christ hath laid down in *Mat. 5*, and the Apostle *James* taught in his general Epistle, *Chap. 5*, is as followeth:

Christ said, *Ye have heard that it hath been said, of old time, Thou shalt not forswear thy self; (which was the false Oath) but perform thy Oaths to the Lord, which was the true Oath, which were to be taken before the Judges, Officers and Magistrates, to end Controversies, and be performed to the Lord. But Christ said, Now I say unto you, Swear not at all, but let your yea be yea, and nay, nay; for whatsoever is more than this, cometh of evil. Therefore this yea, yea, and nay, nay, wherein Christ doubles his words to make them of force, sets them over, and above an Oath.*

And also in *James 5. 12.* the Apostle taught, and said, *Above all things my brethren, swear not at all, neither by Heaven, nor by Earth, (mark) nor by any other Oath; but he also sets up that which is above an Oath, which is Christs words, Let your yea be yea, and nay, nay; which form of sound words the Apostle doubles, (as Christ did) when he said, in his repeating over Christs words, Ye shall swear no Oath, lest ye fall into condemnation. These are the Commands of Christ and the Apostle, which we are to stand by, to wit, yea, yea, and nay, nay.*

Some Ex:mples of the Primitive Christians, and Holy Martyrs that kept the Commands of Christ and the Apostles, which spoke the truth, an both denied, and gave their Testimony against Swearing.

*Polycarpus* a Martyr, who was, as it is said, *John's* Disciple, and Bishop of *Smyrna*, being Eighty nine years of Age, when he was required by the *Proconsul* to swear, he denied it, and said he was a Christian. So it appears, that some Christians did not swear. *Acts and Mon. fol. 55. Vol. 2.*

And also *Basilides* Martyr, who was an Officer among the Soldiers, being required to swear before a Judge, said plainly, That it was not lawful to swear. *Lib. 6. Chap. 6. page 98.* So it appears plainly, That it was the mark of a Christian not to swear.

And the *Waldenses*, whose Names are so famous amongst the Reformed Churches, and who are said immediately to succeed the Apostles, and were the most ancient and true Protestants, professed it to be no wayes lawful for a Christian to swear. And Bishop *Usher*, late of *Armagh*, Primate of *Irland*, pleaded their Cause against the Jesuits, in his Book *De Successione*, chap. 6.

The Ploughman in his Complaint, saith, *Lord, thou gavest us a Command of truth, in bidding us to say yea, yea, and no, no, and swear nothing; but Lord, he that calls himself thy Vicar on earth, hath broken thy Commandment; for he maketh a Law, and compelleth men to swear.* Book of Martyrs, Vol. 1. p. 527. 528.

And *John Wickliff*, whose Works are so much esteemed by the Protestants, his judgment was, That all Oaths which be made for any Contract or Civil Bargain betwixt man and man, be unlawful: and *John Hus* and *Jerom of Prague*, were burnt (for holding his Opinion) by the Papists. *Fol. 653.*

And *Walter Brute*, who was a Teacher of Gods people, saith concerning Swearing, I believe and obey the Doctrine of Almighty God, and my Master Christ Jesus, which teacheth, that Christian men in affirming the truth, should pass the Righteousness of the Scribes and Pharisees of the Old Testament, or else he excludes them from the Kingdom of Heaven; for he saith, *Except your righteousness exceed the righteousness of the Scribes and Pharises, you cannot enter into the Kingdom*



Kingdom of Heaven; and as concerning Oaths, he saith, *It hath been said by them of old time, thou shalt not forswear thy self, but ye form the Oaths to the Lord; but I say to you now, Swear not at all; but let your yea be yea, and nay, nay; for whatsoever is more than these, cometh of evil.* And therefore as the perfection of the ancient men in the Old Testament, was not to forswear themselves, so the perfection of Christian men, is not to swear at all; because they are so commanded of Christ, whose command in no case must be broken.

*Origen* saith, It behoves a man, who lives according to the Gospel, not to swear at all: And *Jerome* an ancient Father, and Teacher of the Church, which the Protestants own, saith, That the great Evangelical sincerity and truth, admit not of an Oath, since every true saying is equivalent thereto.

*Theophilact* an ancient Father of the Church, whom the Protestants own, saith (*Mat. 5.*) concerning Oaths, Learn hence, that under the Law it was no evil for one to swear; but since the coming of Christ it is evil, as is Circumcision. And was it not the principal solution given by *Ambrise*, That a Christian should not swear at all?

And *Bishop Gauden* saith, A true Christians Oath is needless; and an evil mans Oath is worthy of no more credit then a lyar, p. 17, 47. of his Book concerning Swearing.

*Otho* Bishop of *Bamberger* in Germany, and *Basilius* of *Calcedon*, refused to swear; and afterwards there was an Act granted to tender Christians, that their yea and nay might be taken to testify the truth, instead of an Oath; and the *Essians* amongst the Jews, refused to swear, as *Josephus* witnesseth. Likewise *Basel* commends *Chinas* a famous Greek, who suffered a Fine of three talents, rather then he would save it by swearing, to the loss of his honour. And also in Queen *Maries* dayes, many that suffered Martyrdom, refused to swear.

And in *Mat. 18. 17.* Christ saith in the Gospel-times to the Church, that by the mouth of two or three Witnesses, every word may be established, and not in the mouth of two or three Swearers; and this Christ spoke in matter of differences that might happen among Christians, but said nothing of an Oath; for Oaths he forbade before.



*Concerning Swearing.*

*The Examination of William Thorpe Martyr, in the days of King Henry the Fourth, Anno Dom. 1407 concerning Swearing.*

The Arch-Bishop said, Lo it is certified against thee, that thou preachedst openly at *Shrewsbury*, that it is not lawful to swear in any case. *Book of Martyrs* p. 701. Vol. 11.

*Thorpe* said, I preached openly, that it is not lawful in any case to swear by any Creature, and that by the Authority of the Epistle of *St. James*.

Then the Clerk asked me, if it were not lawful to a Subject, at the bidding of his Prelate, to kneel down and touch the Holy Gospel-Book, and kiss it, saying, *So help me God, and this Holy Doom.*

And I said to them, Sirs, ye speak here full, generally and largely. What if a Prelate commandeth his Subject to do an unlawful thing? should he obey thereto?

The Arch-Bishop said, That a Subject ought not to suppose that a Prelate will bid him do an unlawful thing.

*Thorpe* said, But to our Purpose: And I related that a Master of Divinity had said, That it was not lawful either to give, or take any charge upon a Book, for every Book is nothing else but divine Creatures, of which it is made: Therefore to swear upon a Book, is to swear by Creatures, and this swearing is ever unlawful. This sentence witnesseth *Chrysostome* plainly, blaming them greatly that bring forth a Book to swear upon, charging Clerks, that in no wise they constrain any body to swear, whether they think a man swear true or false.

And the Arch-Bishop and his Clerks scorned me, and blamed me greatly for this saying, and threatned me with great punishment except I left this opinion of not swearing.

And then I said, this is not my opinion only, but it is the opinion of Christ, and *St. James*, and of *Chrysostome*, and of other Saints.

And the Clerk said to me, Wilt thou submit thee here meekly to the Ordinance of holy Church, and lay thy hand upon the Book, touching the Holy Gospel of God?

And I said, have I not told you here, how that I heard a Master of Divinity say, that in such a Case it is all one, to touch a Book, and to swear by a Book?

And the Arch-Bishop said, There is no Master of Divinity in *England* so great, but if he hold this opinion before me, I shall punish

punish him, as I shall do thee, except thou swear.

And I said, Was not *Chrysostome* an Effective Doctor?

The Arch-bishop said, Yea.

And I said, If *Chrysostome* proveth him worthy of great blame that bringeth forth a Book to swear upon, it must needs follow, that he is more too blame that sweareth upon that Book.

The Clerk said, Lay thine hand upon the Book, touching the Holy Gospel of God. (*Here the ignorance of the Papists may be seen, who believe the Letter was the Gospel. And these blind Protestants and Professors in our age still hold the same.*)

I said, I understand that the Holy Gospel of God may not be touched with mans hand.

The Clerk said I said not truth, &c.

I said, By Authority of Saint *Hierome*, the reading of the Letter is not the Gospel, but the belief that men have in the Word of God, that is the Gospel, that we believe, and that is the virtue of Gods Word; and *David* saith, *Through the Word of God the Heavens were formed.*

In the year 417, King *Hunderck*, in the time of the ten Persecutions, put an Oath to the Christians, and they refused it; but some amongst them being simple men was willing to take it; and the King said unto them which would have taken the Oath, Because that you contrary to the Rule of the Gospel, which saith, *Swear not at all*, would have sworn, the Kings will is, that you shall never see your Churches more, but shall be banished into the Wilderness, and never perform any Ministerial Office more; and there you shall Till the ground; and the King said to them that refused the Oath, You shall be immediately sent away to the Isle of Cross, to hew timber for Ships. *E. Feb. p. 80.*

The Christians that were put to cruel tortures by the Papists, in the Valley of *Piedmont*, about the year 1655, of which a particular Relation is herein following; one of the Articles against these Christians was, that they could not swear at all.

*Pontius*, of the age of fifteen years, was cruelly tormented, and martyred by the Heathen in the primitive times, because he could not swear. And many now in these dayes suffer much for the like cause. The false Christians would have people swear, like the Heathen, now of our

## CHAP. XVII.

*Concerning the Title of Doctors, and concerning their Habits.*

ABOUT three hundred years ago, then the Name and Title of Doctor began to be conferred solemnly: It was an Article of *John Wickliffs* (condemned at *Constance*) that Graduations and Doctorships in Universities and Colledges, as they were in use then, did conduce nothing to the Church.

The *Genevians* in their Annotations upon *Rev. 9. ver. 3.* where the Locusts came out of the smock, say, they were, and are false Teachers, Hereticks, and worldly-subtile Prelates, with Monks, Fryars, Cardinals, Patriarchs, Arch-Bishops, Doctors, Batchellors and Masters.

*Didacavius* in his Book called *Altare Damascenum*, p. 891, saith that Hoods, Tippetts and square Caps, were introduced by Antiquity to promote his splendor.

*Philpo* chose rather to be secluded the Convocation of the Clergy, then to wear a Hood and Tippet.

*Stat. Acad. Oxon. Tit. 14. Parag. 1.* The words of the Statutes are in *English* thus: *It is ordered that all Heads of Colledges, all Fellows and Scholars, wear black, or sad-coloured Clothes; and all that are initiated into holy Orders; as it becomes those of the Clergy to do.*

There were of old a certain sort of people among the Jews, called *Chemarims*, or Black-coats, as it may be read in *Hosea* the 5th: But our Translators have rendred them Priests, instead of *Chemarims*; which Priests were smutted by the Heathens black Sacrifices.

## CHAP. XVIII.

*Concerning the Heathen Idolaters naming their Dayes and Months.*

THE old Pagan-Saxons in their Idolatry, were the first that brought in the Names of the Dayes, which those called Christians have retained to this day; for they adored Idols, and unto them offered Sacrifices, and worshipped the Planets. See *Vettigans Antiquities*, and *Cambdens Brit.*

As touching the Idols which these Saxons adored, they were divers; and though they had many, yet seven among the rest they especially appropriated unto the seven dayes of the week.

That day which is the first day of the week, they worshipped the Idol of the Sun, which was placed in a Temple, and there sacrificed unto, and to the special adoration of which Idol, they gave the Name of *Sunday*.

The second day of the week they dedicated to the Idol of the Moon, and from whence these called Christians retain the Name of *Monday*, instead of *Moonday*.

The next was the Idol of the Planets, was the Idol of *Tiwisco*, who was the first and chiefest man of Name among the *Getmans*, unto whom the Name of *Tuesday* was especially Dedicated.

The next was the Idol *Woden*, whom the Saxons honoured for their God of Battel. And after this Idol these called Christians do yet call the fourth day of the week *Wednesday*, instead of *Woddensday*.

The next was the Idol *Thor*, from whence the Name *Thursday* is retained, instead of the fifth day of the week.

The next Idol was the Goddes *Friga*, to which Idol they dedicated the sixth day of the Week, and called it *Friday*; which is retained to this day.

The last day was the Idol *Seater*, from whence is called the seventh day, *Saturday*.

And as these called Christians have followed the Heathens Examples in naming their Days, so they followed them in naming their Months; for the Heathen they called *Mors* the God of Battel, and

**Concerning naming Days and Months.**

From thence they calleed the first Month *March*.

And ~~Venus~~ they called the Goddess of Love and Beauty, and from thence they called the second Month *April*.

And *Maja* a Heathen Goddess called *Flora*; *Flora* and *Gloria* were called the Goddesses of Flowers; unto *Maja* the Heathen Idolaters use to sacrifice; from thence was the third Month called *May*. And upon the first day of the same Month they used to keep *Floralia* Feasts to the two Goddesses of Flowers, viz. *Flora* and *Gloria*; and *Flora* was a Strumpet in *Rome*, that used on the first day of that Month to set up a May-pole before her door to entice her Lovers: From whence came May-poles and May-day to be since observed by these called Christians.

And *Juno*, whom the Heathen called the Goddess of Kingdoms and Wealth; from this *Juno* the fourth Month was called *June*.

And *Julius Caesar* a *Roman* Emperor, in honour to him was the fifth Month called *July*.

And in honour to *Augustus Caesar* an Emperor, was the sixth Month called *August*.

And four of the other Months are called after the Latin Names, *September* for the seventh Month, *October* for the eighth, *November* for the ninth, *December* for the tenth.

And one *Jemina* King of *Italy*, was for his wisdom pictured  
two faces, whom they honoured as God; and from this Name *Jemina*  
was the eleventh Month called *January*.

And *Saturnus, Pluto, Februus*, were called the Gods of Hell; and the Heathen said had the Rule of evil Spirits there; and *Februus* was the the twelfth Month called *February*. And by all *Idolatrious Names*, do these called *Christians* call their *D*ays, which is contrary to the *Scriptures*, the *Prophets*, and the *A*postles.

The Saxons also had a Goddeſs, (whom they ſacrificed to in the Month of April) called *Eoſter*: Hence they called April, *Eoſter* Month; and hence in proceſs of time came *Eaſter*. Page 138. *Camden's Brit.*



CHAP. XIX.

Concerning Burying-places.

**I**N the year 1198, *Gaudensius de Mor*, (See *Jussin*, Part 1. Ch. 26.) proves, that they did of old bury privately their dead in their Grounds; which custom was taken away by Pope *Innocent* the third, who decreed that none should be buried in unconsecrated places; and then after, people began to desire to be buried within the Church, out of a Superstitious respect to the Saint whose Name that Church did bear, and because their Kindred and Relations did pray for them there; besides, they hoped to be benefited by the merits of the Martyrs: And it may be read in *Austin de cura pro Mortuis*, chap. 5. That the believing Mother did desire that the body of her believing Son might be buried in the Church of the Martyrs, for so much as she did believe that his soul did reap benefit through the Merits of the said Martyrs. And about this time the Clergy began to appropriate to themselves the prerogative of taking money to let people be buried in Churches, and is at this day used in *England*.

It was one of the Articles of the *Waldenses*, That the use of Church-yards is superfluous, and invented only for lucre's sake; and that it was no matter in what ground any one was laid or buried. Bish. *Usher de Success, Eccles. Chr. c. 6.*

CHAP. XX.

Concerning Ministers.

**V**HEN Christ bid them go into all Nations, he bid them wait at Jerusalem until they were endued with power from on high; and they was not to go to be seven years at Colledges, as they are now, like an Apprentice; but some of them were Tradesmen, as



*Moses* was a keeper of Sheep, and *Jacob* was a keeper of Sheep, and *David* was a keeper of Sheep, and *Elisha* a Plough-man, and *Amos* a Herdsman, and *Peter* and *John* Fisher-men, and unlearned men, and *Paul* a Tent-maker.

And the Teachers of the *Waldenses* were said to be *Weavers* and *Cobblers*; of which, when they were told of it, they replied, they were not ashamed of their Priests, because they laboured with their hands, according to the Example of the Apostles.

## CHAP. XXI.

## Concerning Marriage with the Ring.

IT was the *Romans* that first brought up marrying with a Ring, in being their practice and custom, that the man should give in token of good-will, a Ring unto the woman. *Alex. Gen. Lib. 2. Antiq. Romani*, p. 72. And before they would begin the Ceremonies of their Contract, the man procured a Southsayer, and the woman another, to cast their Fortune; and the token or sign that these Southsayers accounted most fortunate, was a Crow. And this practice of marrying with a Ring, do these called Christians retain to this day, amongst many other of the Heathen Idolatrous practices.

And this practice is contrary to the practice of the holy men of God in the Scriptures; for *Boaz* took *Ruth* to Wife, before the Elders of the people, and said, *Ye are witnesses this day, that I take Ruth to Wife*; and the people said, *We are witnesses this day*; and the Lord be to the woman in thy house, like the house of *Rachel*, &c. and thou shalt multiply and be famous in *Bethlem*. And of the stock of *Boaz*, came Christ. *Ruth* 4.

And *Isaiah* was to take Witnesses, and write in a Roll when he went to the Prophets. So here (you may see) was no Southsayers nor Rings used.

## CHAP. XXII.

*Concerning Churches and Universities, so called.*

**A**ND the Names that the Papists gave the Steeplehouses, are still used by Protestants; they called their Churches Cathedral Churches, and Kings Chappel, and Queens Chappel.

And Pope *Felix* the third, he decreed, that Churches should be dedicated to the Saints; and so they came to be called, one Christs Church, and another they called Saint *Peters* Church, and another Saint *Pauls* Church, and another they called Saint *Jame's* Church, and another Saint *George's* Church, and Saint *Benners* Church, &c. And them called Protestants, calls them so still.

And the Protestants still call the Colledges by the same Names the Papists gave them, who first set them up.

The Papists called them *Christ Church* Colledg, *Emanuel* Colledg, *Trinity* Colledg, *Corpus Christi* Colledg, that is, the Body of Christ Colledg; *Jesus* Colledg, *Brazen-nose* Colledg, *Magdalen* Colledg, *St. Souls* Colledg, Saint *Johns* Colledg.

The two Universities, as they are called, were founded by Popish *Saxons* Kings, and other Kings, Bishops, and other men and women.

*Tindal*, who was a Martyr, said, (concerning Universities) that whosoever ordained Universities, be it *Alexander at Halis*, Saint *Thomas*, or any other, he was a Starr that fell from Heaven to Earth; for there are brought in (said he) moral virtues for Faith, and Opinions for Truth; and said they were a confused Cloud. *Tindal in his Book of the Revelation of Antiekrift.*

## CHAP. XXIII.

*How the Bishops and Clergy heretofore, have been the cause of cruel Laws against those that differed from them, whom they called Hereticks.*

**E**nfours testified, that for above Four hundred years after Christ, the Bishops did not seek the help of the Emperors against the

*of making Laws against those they called Hereticks.* 71

Hereticks, and when they did seek it against the insufferable wickedness of the *Donatists*, it did not please the good people, that they should then seek the help of the Civil Powers; for they then judged that it became not the Bishops to use any other Weapons, or to have any other help then the Sword of the Spirit, the Word of God, although the evil was incurable, yet would they have excluded it by Excommunication, which is said to be the greatest Judgment or Punishment that then the Church had.

The Histories also sheweth, how that some of the Clergy have said, That the Princes ought to kill the Son, and to use their power for to preserve and defend Religion against all their Enemies, though their Lands should therefore be spoiled.

In the year 553, *Pelagius* Bishop of *Rome*, instituted first of all That Hereticks and Apostates should be forced by external compulsion. And *Clement* the first made Laws that Hereticks should be burned.

*Gerardus Naviomagus* sheweth, how that the Laws for putting Hereticks to death, came not by the free-will of the Emperors, but through the earnest importuning of blood-thirsty Bishops, whose constant recourse was a burden to the Emperors, so that finally, they obtained what they desired; but when the Clergy could not prevail with one Emperor, they excluded him out of *Italy*; and excommunicated him, and brought him in suspension, and freed the Subjects from the Oath, and stirred them up against the Power. And thus have the Clergy handled, when they could not have their wills.

And it might be plentifully manifested, how that it hath been blood-thirsty Bishops, with others of the Clergy, that have provoked Kings and Potentates of the Earth to cruelty, and who have counselled them to make bloody Laws, like the Bishop *Nestorius*, who in his Sermon spake unto the Emperor, and said, *Oh Emperor, give me a Law, charged of Hereticks, and I will give thee Heaven; help me against the Hereticks, and I will help thee: O subdue the Persians by Excommunication.*

In the years 1538, and 1546: In like manner the Inquisition and Clergy stirred up the Emperor, the Kings of *Spain* and *France*, to terrible persecution, laying it upon their consciences to quit themselves severely against Hereticks, if they would escape the Lords' re-

72 *By whom Ministers were made since the Apostles.*

In the year 1545, Pope Paul the third, counselled and entreated the Emperor Charles, and King Ferdinandus, to compel the Protestants to forsake their error.

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## CHAP. XXIV.

*How since the Apostacy from the Truth, the Pope, Kings and Rulers makes Ministers; and none must preach, except they have a Licence from them.*

IN the days of King Henry the Fourth, it was agreed upon by the King and the Bishops, with other Lords, that no man within this Realm, or other of the Kings Majesties Dominions, presume to take upon him to preach privily, or otherwise, without special Licence of the Ordinary of the same place. *Statute Ex Officio R. g. Hen. 4.*

And in the dayes of the same King Henry the Fourth, Constitutions were made by *Tho: Arundel*, Arch-Bishop of *Canterbury*, and others, That no person (being authorized to preach) shall take upon him to preach in English to the Clergy and Laity, except he first present himself, and be examined of the Ordinary of the place.

For first, the King, he nominated who should be Bishop of such a Diocese, and then being presented to the Pope, he was to approve of him; and being approved, he was consecrated by the Arch-Bishop in England. But when King Henry the Eighth cast off the Pope, then it was enacted by King and Parliament, that no Bishop should be commended to the Pope, but that the King should both nominate them, and approve of them to be sufficient Ministers.

In the year 1547, in Edward the Sixth's time, Injunctions were set forth, That none should preach except sufficiently Licensed:

In the Reign of King James, Injunctions were made, That none should preach, except they were lawfully Licensed thereunto by the King or the Bishop. *Fox Acts and Mon. Vol 2.*

And likewise in the dayes of Queen Mary, none was to preach but such as shoud be licensed or allowed by her Authority, or by the Arch Bishop, &c. or by the Universities of Oxford and Cambridge. *Anno 1. Mary, 1 Pa 1 C. 1.*

In the year 1559, Injunctions were likewise made in the first year of Queen *Elizabeth*, that none should appear to preach, nor be admitted thereto, but such as should be Licensed thereto by the Queen, or the Arch Bishops or Bishops. And thus she followed the Papists, who were the first that set up this Order.

In the year 1644, the Parliament made an Ordinance, to give power to the Presbyter-Assembly of Divines, for the Ordination of Ministers according to the Directory for Ordination; and they gave the Assembly of Divines, Rules for Examination of them they ordained.

He that was to be ordained, was to bring a testimony that he had sworn, and taken the Covenant of the three Kingdoms; and how long he had been in the University, and what Degrees he had taken, and whether he was twenty four years old, &c. Note, *This was upholding Popery still, notwithstanding there was a pretence of Reformation.*

And an Ordinance was made by *Oliver Cromwel* and his Council, for Approbation of publick Preachers; and for this end Commissioners were appointed, and were authorized to judge of the Ability and Fitness of any man, before he was admitted to any publick place to preach. O. C. 1653, Can. 39. and Can. 57.

## CHAP. XXV.

*Concerning the Priests turning, as the Rulers turned, to every Power that came up, rather then they would lose their Benefices; and how they petitioned several Parliaments and Rulers, That they might have their Tythes paid them, and that they would suppress the People called QUAKERS.*

**I**N the year 1531, Pope *Julius* being angry with the King of France, sent King *Henry* the Eighth the Cap of Maintenance and the Sword, and gave him the title of *Christianissima*, that is, *The most Christian King.*

And because King *Henry* wrote a Book against *Luther*, the Pope gave him the title of *Defender of the Faith.*



In the year 1531, (being the twenty second year of *Henry* the Eighth) *Tyndal* did translate the New Testament into *English*; the reading of which, many were sharply punished; and the reading of it was forbidden by the Chancellor of *England*; and the *Papist* Bishops then in power, caused all the Books to be brought into *Pauls* yeard, and there to be burned; and the said *Tyndal* was shortly after burned beyond Sea for translating the same.

In the same year, one *Campius* being sent Legate from the Pope in to *England*, was at first in great request with King *Henry* the Eighth, and had many honours conferred on him, and great Benefices; but the King taking dislike of the Popes proceedings with him, concerning a Divorce the said Legate brought from the Pope, to Divorce the King from his Wife, who was the Relict of his Brother, made an Act that no more Annals should be paid for Bulls or Pardons to the Pope, nor no Appeals be made to him, but that all should appeal to the King for pardon.

At this time the whole Clergy of *England* was charged by the Kings Council to be in a *Præmunire*, for supporting and maintaining the Popes power, and were called to answer in the Kings Bench; but before their day of appearance came, they in their Convocation concluded an Humble Submission in Writing, and offered the King One hundred thousand pounds to pardon them; which after some labour, the King promised them pardon; in which Submission the Clergy called the King Supreme Head of the Church. *Bakers Chron.*

This Pardon was signed by the Kings hand. *Mark, The King turn-  
ing, and denying the Popes Supremacy, the Priests turn and deny their  
old Head of the Church, called Peter's Successor.*

And in the year 1535, the Popes Authority in *England* was abolished by Parliament; and about two years after, an Act was made, which gave the King all Religious Houses, and all their Lands and Goods.

And then an Oath was ministred to the Clergy, which they took.

That they should renounce the Popes Authority, and swear to be true and faithful to the King, his Heirs and Successors, of life and limb, and to live and dye with him, against all people; and to acknowledge their holding their Bishopricks of the King only, beseeching him to make restitution of the temporalities of the said Bishoprick, *and all the holy, and all Saints, said they.*



About this time the Bible was first permitted to be read in English, and Injunctions were set forth by the Lord *Cromwell*: That the Creed, Lords Prayer, ten Commandments, and Articles of the Christian Faith, should be read in English; which caused twenty thousand people to rise in arms in *Lincolnshire*, being headed by a Monk, and others; and they were scarcely appeased, but there arose forty thousand in the North; where on one side of their Ensigns they had Christ hanging on the Cross; and on the other side the Cup and Bread of the Sacrament; but they were suppressed.

In September 1537, by the special motion of the aforesaid *Cromwell*, all the Images unto which were made any special Pilgrimages, and Offerings, were taken down and burnt; and forthwith by the means of the said *Cromwell*, all the Orders of Fryars and Nunns, with their Cloisters and Houses, were suppressed and put down.

After all this, and notwithstanding this Reformation, Popery had so much power in the hearts both of King and people, that one *Nicholas Jan, alias, Lambert*, being accused for denying the presence in the Sacrament, he appealed to the King, and the King heard him openly; but all would not do, neither would the King pardon him; and shortly after, he was drawn to *Smithfield*, and there burnt; and this was done about the thirteenth year of his Reign.

And in the thirty seventh year of his Reign, the Parliament gave him all the Colledges and Chantries.

And one *John Smith* was burnt in *Smithfield*, and one *Andrew Howe* a Taylor, for denying the Real presence in the Sacrament.

And further, in the thirteenth year of his Reign, was set forth by the Bishops, the Book of the six Articles, condemning all for Heretics, and to be burnt, that should hold,

1. That the Body of Christ was not really present in the Sacrament after Consecration.

2. That the Sacrament might not truly be administered under one kind.

3. That priests entred into holy Orders, might marry.

4. That vows of Chastity entred into, upon marriage, were not to be kept.

5. That private Masses were not to be used.

6. That Auricular Confession was not necessary in the Church.

These Articles and the Penalty annexed to them, were called a whip with six strings, which penalty was, they were to be burned to death, and forfeit their Estates real and personal to the King.

After King *Henry* the Eighth, succeeded *Edward* the Sixth, Son to King *Henry* the Eighth in whose time new injunctions were set forth, for pulling down and removing all Images out of Churches; also Homilies were appointed to be read for peoples instruction, and that the Sacrament should be ministred to lay-people in both kinds. Also Marriage was allowed to the Clergy, Auricular Confession was forbidden, and prayer for the dead; and in his fifth year the Book of Common prayer was established.

After King *Edward*, succeeded Queen *Mary*, about whose coming to the Crown, there was some combustion, to whom first the *Suffolk* men resorted; who being always forward in promoting the proceedings of the Gospel, and promised her their aid, and to help her, so that she would not attempt the alteration of the Religion which her brother King *Edward* had before established. To make the matter short, unto this condition she agreed, and made promise to them, that no alteration should be of Religion; being a Papist, and setting Popery up, the people and priests generally turned that way; and all Bishops that had been deprived in the time of *Edward* the sixth, were restored to their Bishopricks, and all Beneficed men that were married, and would not forsake their opinion and turn, were turned out of their Livings; and in her time the Mass was again sung in Latin, and the Popes authority was by Act of Parliament restored in *England*, and the Mass commanded in all Churches to be used. In her second year, the Realm was absolved, and reconciled to the Church of *Rome* by Cardinal *Pool*; and the first Fruits and tenths were restored to the Clergy; but this was soon revoked, the Council finding the necessity of it, for the Queens support. In her fourth year, Monastaries were begun to be re-edified: the number of those that dyed for Religion in her time, which was but six years, was two hundred fourscore and thirteen men and women.

Now see the Oath which the Clergy took to the Pope.

They swore to be true to Saint Peter, the holy Church of Rome, and to the Pope the holy Father, and to defend it against all men, and to acknowledge the Rules of the holy Fathers Decrees, which to my power, say they, I shall keep, and cause to be kept, and all Hereicks and Schismatics to our Holy Father, I will persecute to my power, *So help me God, and the holy Evangelists.*

In the year 1559, Queen Mary being dead, Queen Elizabeth began to reign; and she with the advice of the Parliament, soon made an Act for Uniformity of prayer, and administration of the Sacraments.

And the title of Supreme Head of the Church, was confirmed to Queen Elizabeth by the Parliament, and they gave first fruits and tenths to her.

The Supremacy thus confirmed to the Queen, the Oath was tendered to the Bishops and others who had been Papists in Queen Marys dayes; and as many as refused to take it, were deprived of their Livings; and of the number of above Nine thousand Priests, Bishops, Deans, Prebends, Masters of Colledges, Arch-Deacons, Abbots, who had then been in place in Queen Marys time, not above One hundred and twenty of them refused to take the Oath, but turned from their Religion to Protestantism, because the Queen set it up, notwithstanding they in Queen Marys dayes had burned some hundreds because they would not bow to Popery.

*And in the first year of her Reign, a Book of Injunctions to the Clergy was published, some of which are as followeth.*

That every Holy-day throughout the year, when the people had no Sermon, the Priest should recite the *Pater-noster*, the Creed, and ten Commandments, to the intent the people might learn the same by heart, &c.

*Item*, That they should keep Holy-dayes.

*Item*, That the Church-Wardens at the common charge of the parishioners, shall provide a comely and honest pulpit to be set in a convenient place, and to be there seemly kept.

Some of the Articles published in the year 1610, by the Arch-Deacon of Rochester.

Whether is your Minister a Preacher Licensed? if yea, then by whom.

Whether doth he bid Holy-days, and Fasting-days.

Item, Whether have you in your Church or Chappel, a seemly Pulpit, a decent Communion-table, with meet Clothes to cover it; a Font of Stone set in the old usual place, a Communion-Cup of silver, with a Cover, a large Surplice with Sleeves, &c.

Some of the Articles published in the year 1636.

1. Whether is your Church or Chappel sufficiently repaired, the Walls and Covering thereof, strong and close? Are the Bells unbroken, and their Frames strong and safe, and fit for use? Are the Windows well glazed, and Floors well paved, and seats decent, without dust, in such decent manner as becomes the House of God?

2. Have you a Font of stone in the ancient usual place, and a decent Pulpit, with a decent Cushion, and a decent comely Surplice with wide sleeves, for your Ministers use?

3. Have you a decent Communion-table, and a Carpet of silk, or other decent stuff? for this Table also a fair Linen Cloth? And is this said Table covered therewith? &c.

And after Queen Elizabeth, in King James his time, the Book of Common Prayer was confirmed by the King, and then the Bishops and Clergy in England, by the Kings Licence, set forth Canons and Constitutions in the Church, some of which are as followeth.

That there should be a Font of stone in every Church and Chappel, according to former Constitutions.

Also, that in all Churches there should be decent tables, and covered in time of Divine Service, with a Carpet of silk, or other decent stuff, and in the time of administration, a fair linen cloth on it, and that the ten Commandments should be set up on the East end of every Church and Chappel.

Also,

Also, that a comely and decent Pulpit should be provided in every Church and Chappel.

Also, they set forth a Form of Prayer that they should say be ore Sermon.

And that in Cathedrals and Collegiate Churches, he that administred the Communion on principal Feast dayes, should wear a decent Cope.

And when there was no Communion in Cathedral Churches, they should wear Surplices and Hoods.

Also, that the Letany should be said or sung on Wednesdays and Fridayes weekly; and that Sundays, and all holy-dayes should be observed.

Also, that Ministers according to their degrees, should wear decent and comely apparel, to have them known to the people, thereby to receive honour, &c. Gowns with standing-Collars, and sleeves strait at hands; or wide sleeves, with Hoods or Tippetts of Silk or Sarsenet, and square Caps; also, some Ministers were to wear the like apparel, but no tippetts.

Also, that they should wear in their Journeys, Cloaks with sleeves, commonly called Priests cloaks, with sleeves, welts, long buttons, or cuts.

Also, that no Ecclesiastical person should wear any Coif, or wrought Night-Cap, but only plain Caps of black Silk, Satin or Velters.

Also, that in publick they go not in their Doubler and Hose without Coats or Cassocks; also, that they wear not any light-coloured stockings, likewise, that poor-beneficed Curates that could not provide themselves long Gowns, may go in short Gowns.

And in the time of the Long-Parliament (which was ended in the year 1652.) they having denied the Common-Prayer, and a Directory for the publick Worshipp of God being set out in the year 1644, by a Synod of Priests sitting at Westminster; the generality of the Priests, rather then they would leave their Benefices, conformed to that power likewise: and the truth being then broke forth in the people called

Quakers, the Priests rage was so hot against them, that they joined together, and petitioned the Parliament against the spreading of the truth in the aforesaid people, and called the truth heretic and blasphemous.

In the year 1653, a Council of State was called by Oliver Cromwell, unto whom the Priests demonstrated their great willingness to conform to: and in the same year a Parliament was chosen, which was called the Little Parliament, unto whom the Priests in several Counties



presented several Petitions against the people called *Quakers*.

In the same year was *Oliver Cromwell* made Protector, to whom the Priests were read; also to join; the Priests of *Cumberland*, petitioned, that some present course might be prescribed for the enforcing the payment of tythes, and other Dues to Ministers, to which the people in these parts (said they) are extremely averse.

And *Oliver Cromwell* upheld their interest, and made an Order how they might sue the people called *Quakers*, for tythes, there being no Ecclesiastical Courts to sue for them in, as it had been formerly ordained they should be sued for in no other Courts.

In the year 1658, *Richard Cromwell* was made Protector, whom the priests flock to as their Rock of Defence; that he, whom they called in their passion, their *Jehovah*, might lead them into their promised Land, which indeed was but a Benefice of tythes or augmentations, and they told him that the Gospel was bound up in him; and so cleaved to him by flatteries, as they did in all ages.

And on the twelfth of the eighth month, 1658, the *Independents* made a Form of Faith in the *Savoy*, and published it.

In which Form of Faith they laid down, (in chap. 13.) that they that are united to Christ, effectually called and regenerated, having a new heart, and a new Spirit created in them through the virtue of Christs death and resurrection, are also further sanctified; really and personally, though the same virtue, by his Word and Spirit dwelling in them, the dominion of the whole body of sin is destroyed, and the several lusts thereof are more and more weakened and mortified; and that this sanctification is throughout in the whole man.

Yet in the conclusion of the same article, they say, That it is imperfect in this life, and that there abideth still some remnants of corruption in every part. Note, *sure these peoples Faith is one with the Papists, who hold a Purgatory (that is, a place to purge from sins after this life) for the Scriptures say, As the Tree falls, so it lies; and as the chaff leaves us, so judgment shall find us.*

And in chap. 23, they laid it down as part of their Faith, That it was a sin to refuse an Oath, being lawfully imposed by authority. So are in the same path as the *Papists* and other apostates from the Truth, are in, for Christ said, Swear not at all, *Mat. 5.* And the *Apostle James* said, Above all things my Brethren, swear not, &c. *Jam. 5.*

### *The Cruelties of the Heathen.*

And then after *Richard Cromwell*, the Long-Parliament sat again, under whose time the Priests were in great fear they should have lost their Tythes and Maintenance, that they (some of them) got in Arms; but being routed, they petitioned the Parliament for pardon, and by their subtilty, got them to establish their Tythes, and then they were quiet.

And when the King came in, and the Common-Prayer Book was again set up, how many of these Priests turned in the Nation, is well known in the Countrys; and some of them cryed, They would preach in a Surplice, or a Fools Coat, rather then the Gospel should not be preached. *Here you may see the Turn-Coat Priests, which minded more their Benefice, then the Gospel.*

## CHAP. XXVI.

### *A Relation of some of the Cruelties inflicted on the Christians by the Heathen.*

**A**ND these called Papists have acted their Cruelties upon Christians, like unto their Fathers the old persecuting *Roman* Heathens, who acted many such Cruelties as follow; though they profess Christianity in words, yet the actions of the young *Romans* are like the old, who have in their actions denied Christ, who saith, *Whosoever shall deny me before men, I will deny him before my Father which is in Heaven.*

One was wrackt upon a Wheel, and beat with a Bulls-pizzle.

One hanged, and her skin flayed off.

One bound about a Globe, and her skin flayed off her head and face.

One had his tongue cut out.

One broken in a Mortar.

One bound to a Pillar, his head downward, and the heels of his feet in the fire.

One fried in a Pan.

The Mother with child, and her dugs beaten off with a mallet.

Some covered in the skin of a dead man, and burnt.

Some bound to Axel-trees, and so burned.  
Some thrown to Lyons, Beasts and Tygers.  
One put into a Caldron of boyling Oyl.  
Some Christians crucified with their heads downwards.  
Some gored upon flakes, one end fastned in the ground, the other  
end coming out of their mouths.  
Some tossed upon the horns of wild Bulls.  
Some Women stript, and hung by the hair of the head, and  
scourged.  
Some Christians brains beaten out with Clubs.  
Some broiled upon Gridirons; some beheaded with the sword.  
Some burned at Stakes.  
Some thrown down from Rocks, and broken to pieces.  
Some prest to death with great weights of Lead.  
Some stoned to death; some hanged upon Gibbets.  
Some Christians hung up by the heels, and choaked with smock.  
Some had sharp Reeds thrust under their nails, and other parts of  
their bodies.  
Some hung upon trees by the middle, until they dyed of hun-  
ger.  
Some hung up by one hand, with Weights of Lead at their  
heels.  
Some roasted upon Spits by a soft fire.  
Some naked women hung up by one Legg upon Trees till they  
died.  
Some had all their flesh torn with claws of wild Beasts.  
Some were hewn in pieces with swords.  
Some were sawn asunder in the middle.  
Some had their naked bodies annointed with Honey, and then hung  
in Baskets, to be devoured of Wasps and Flyes:  
Some Ministers loaden with great burdens, and prickt forward with  
swords and spears.  
Some tyed by the feet, and haled thorough rough places till they  
were torn in pieces.  
Some mens bellies ript open, and Barley put into them, and so devour-  
ed by Swine.  
A Ship set on fire with fouretyre Ministers in it.

*The Cruelties of the Protestants.*

Some Christians cut in pieces from the Fundament,  
Some had stinking Water, Vinegar and Grease, poured down their  
breasts,

Some smothered in Caves on the Mountains; some racked until  
their bowels brake out.

Some Womens bellies ript-up, and their children trodden under-  
foot.

Two and two tyed together and slain.

Some had their bowels pulled out, and put into a Bason.

Fourscore slain, and their Quarters set on stakes thirty miles toge-  
ther.

Some murdered at the time and place of their Worship.

Some had Boots of Oyl put on their legs over a small fire. *This was  
invented by a Monk.*

Some had their heads miserably torn with Gunpowder put into their  
mouths and fired.

Some thrown out at windows, upon spears.

Some, rheir bellies burnt, till their bowels fell out.

Some, their ears and cheeks cut off, and holes burnt in divers parts  
of their bodies.

Some had their mouths slit up to their Ears.

Some had their Eyes bored out.

A Minister had Hens and Geese tyed about his body, and was run  
with Dogs.

Some were tormented in a Trough.

A Minister tormented by a Cat on his belly.

Some had their Faces plained.

Some had their Arms cut off.

Some had Noses and Ears cut off, to make Habands.

Some had their Eyes twisted out with Cords.

Some had Corns drawn through their Arms and Legs.

Some cast into Dungeons amongst Frogs and Toads.

Some were let down with a Pulley into the fire by degrees.

Some had their hearts pulled out, which the Papists used to  
eat.

Some had their throats cut with Butcher Knives, and some  
with Axes.

848 *The Cruelties of the Rapists in Ireland.*

Some had their Breasts and Noses pluckt off with such two Pins  
 as is used by the Irish to bind their V. and W. girdles, and some

A Smith had his Irons beat out on an Anvil with a Hammer.

Some had their right hands and feet, crushed between red hot Irons.

Some were hanged up by one foot, and their heads and breasts in the water.

Some were torn in pieces by Horses.

Some hung upon Tenterhooks.

Some had their Infants cut out of their Wombs, and thrown to dogs and swine.

Some were set in the ground up to the Chin, to be starved to death.

Some were pistolled to death.

Some thrown down from Bridges into Rivers.

Some burned with straw tyed about them to cover their nakedness.

Some buried alive.

A woman and her daughter hanged in their hair.

CHAP. XXVII

An Abstract of the Bloody Massacre in IRELAND, by the  
 the Instigation of the Jesuits, Priests and Friars, &c.  
 in the Year 1642.

**W**hen their Plots were ripe for Execution, we had their first  
 proceedings against the English; various; some of the Irish  
 only stripping and expelling them; others murdering men, women  
 and children, without mercy; all resolving universally to root out all  
 the Protestants out of Ireland; so deeply malicious were they against  
 the English Protestants, that they would not so much as endure the  
 sound of their language.

The Irish, when the Massacre began, persuaded many of their  
 Neighbors to bring their Goods to them, and they would keep them  
 safe; and hereby they got abundance peaceably into their



whereof they cheated the *Prairie* men, refusing to restore them again, yet so confident were the *Protestants* at first of them, that they gave them Inventories of all they had, and digged up their best things, that were hidden in the ground, and deposited them in their custody. They also got much into their hands by fair promises, deep Oaths and Engagements. That if they would deliver them their Goods, they would suffer them, with their Wives and Children, quietly to depart the Country; and when they had got all they could, they afterwards murdered them.

Having thus seized upon their Goods and Cattel, ransacked their houses, got their persons, stript Man, Woman, and Child naked, and turned them out of door, strictly prohibiting the *Irish* under great penalties, not to give them any relief, by means hereof many miserably perisht through cold, nakedness and hunger.

In the Town of Colondine, many of these poor people that had thither for succour, many thousands dyed in two dayes, so that they could not bury the dead, but laid their Carcasses in rakes up and wide holes, piling them up as if they had been Herrings.

One *Magdalén Redmond* deposeth, That she, and divers other *flaves*, amongst whom were two and twenty Widows, were first beat, and then stript naked, and when they had covered themselves with straw, the bloody *Papists* threw in burning straw amongst them, to burn them; then they drove them out into the Woods and snow, where many of them dyed with extrem cold, and those that survived, lived miserably by reason of their many want.

Yet though these bloody Villains exercis'd such inhuman Cruelty  
towards the poor *Irish*, they would commonly boast, that they were  
the first in the beginning of this *War*; for indeed they made  
for having defamed the *English*, robbed them of their Goods, and  
then of their clothes, and having their power in their power,  
fulfill'd broke out in all manner of abominable Cruelties, Murders,  
Rapes, and execrable Murtherers.

For there were multitudes murdered in cold blood, in the streets of Philadelphia in this filthy city, others in the Old South, where many runaways were suddenly captured.

Trade Exhibition, August 17-20, 1903. One hundred and fifty  
 specimens of the same, one of each with five

## The Cruelties of the Papists in Ireland.

At the Castle of *Monagh*, were One hundred slain.

At the Castle of *Tullib*, which was delivered to *Mac Guire*, upon composition, and faithful promises of fair quarter, as soon as he and his croud, they began to strip the people, and most cruelly put them to the sword, murdering them all without mercy.

At *Liffenskeash*, they hanged and killed above one hundred of the *Scottish Protestants*.

In the Counties of *Armagh* and *Tyrone*, where the *Protestants* were more numerous, thir Murders were more multiplied, and with greater cruelty.

*Mac Guire* coming to the Castle of *Liffenskeash*, desired to speak with one *Middleton*, who admitted him in; he first burnt the Records of the County, then demanded One thousand pounds which was in his custody, of one called *Sir William Balfors*; which as soon as he had, he caused the said *Middleton* to hear Masse, and to swear that he would never alter from it; and then hanged him up with his Wife and Children, hanging and murdering above One hundred persons besides in that place.

At *Potterdown* Bridg, there were One thousand Men, Women and Children, carried in several Companies, and all unmercifully drowned in the River. Yea, in that Country there were Four thousand persons drowned in several places.

In one place, One hundred and forty *English* were taken and driven like Cattel for many miles together.

Other Companies they carried out to a place fit for Execution, and then murdered them.

One hundred and fifteen Men, Women and Children, they went with *Sir Phelim O'neale's* Pisse, till they came to *Potterdown* Bridg, and there drowned them.

At another time, One hundred and forty *Protestants*, being thrown in at the same place, as any of them swam to the shore, the bloody Villains, with the But-ends of their Musquets knockt out their brains.

At *Armagh*, *O'Car* got together all the *Protestants* thereabouts, pretending to conduct them to *Caltrais*; but before they were a short journey, they were all murdered, and so were many others, though they had Protections from *Phelim O'neale*. The good people in *Armagh* were carried to *Chesham*, and there murdered.

Presently after, the Town of *Armagh* was burnt, and First hundred persons murdered and drowned.

In *Killman*, were Forty eight Families murdered. In one house twenty two *Protestants* were burned.

In *Kilmore*, all the Inhabitants were stript and Massacred, being Two hundred Families; the whole County was a common Butchery; many thousands perished by Sword, Famine, Fire, Water, and all other cruel deaths that rage and malice could invent.

At *Casel*, they put all the *Protestants* into a loathsome Dungeon, kept them twelve weeks in great misery. Some they barbarously mangled, and left them languishing; some they hanged up twice or thrice; others they buried alive.

In *Queens County*, an *English* man, his Wife, five Children and a Maid, were all hanged together.

At *Clowns*, seventeen men were buried alive; some were wounded, and hanged upon Tenter-hooks.

In *Castle-Gumber*, two Boys wounded, and hung upon Butcher's Tenters. Some hanged up, and taken down to confess money, and then murdered. Some had their Bellies ript up, and so left with their guts about their heels.

In *Kilkenny*, an *English* Woman beaten into a Ditch, where she dyed; her Child about six years old, they ript up her belly, and let out her Guts. One they forced to Mass, then they wounded him, ript his belly, took out his guts, and so left him alive.

A *Scottish* man they stript, and hewed to pieces, ript up his whole belly, so that her Child dropt out. Many other Women with Children they hung up, ript their bellies, and let their Infants fall out: some of the Children they gave to Dogs.

In the County of *Armagh*, they robbed, stripped, and murdered a bundance of *Protestants*, whereof some they burned, some they slew with the sword, some they hanged, some they starved to death, and meeting two women with six of their Children, and themselves both with Child, they murdered them all, ript open the women's bellies, took out their Children, and threw them into a ditch.

A young *Scottish* Womans Child, they took by the heels, and beat out its brains against a Tree. The like they did to many other Children.

At *Hill-gary*, with a young Child on her back, and four more

by her side, they pulled the Child off her back, and on it till it dyed, stripped her and the other four Children naked, whereby they dyed of cold.

Some others they met with, hanged them up upon a Windmill, and before they were half dead, cut them in pieces with their Skeins.

Many other *Protestants*, especially Women and Childrer, they pricked and stabbed with Skeins, Forks and Swords, slashing, cutting, and mangling them in their Heads, Faces, Breasts, Arms, and other parts; yet killed them not, but left them wallowing in their blood, to languish, starve, and pine to death.

The Castle of *Lisgool*, being set on fire by these *Papists*, a Woman leapt out at a Window to save her self from burning, whom they presently murdered; many fled to Vaults and Cellars, where they were all murdered.

One *Juan Addis* they stabbed, and then put her Child of a quarter old, to her breast, and bid it *Suck English Bastard*; and so left it to perish.

One *Mary Barlow*, had her Husband hanged, her self with six Children, stript stark naked in frost and snow; after which, sheltering themselves in a Cave, they had nothing to eat for three weeks, but two old Calver-skins, which they beat with Stones, and so eat them, hair and all.

In the cold weather, many thousands of *Protestants* of all ranks, ages, and sexes, being turned out naked, perished of cold and hunger. Thousands of others were drowned, cast into Ditches, Bogs, and Turf-pits. Multitudes miserably burnt in houses; some that lay sick of Feavers, they hanged up; some men, women and children, they drove into Boggy-pits, and knockt them on the heads.

Some aged men and women, these barbarous *Papists* enforced their own children to drown them; yea, some children were compelled unnaturally to execute their own Parents; Wives forced to hang their own Husbands, and Mothers to cast their own children into the waters, after which themselves were murdered.

In *Sligo* they forced a young man to kill his Father, and then hanged him up.

In another place they forced a Woman to kill her Husband, then caused her son to kill her, and then hanged the son; yea, such was their malice against the *English*, that they taught their children to kill *English* children.

The Irish women that followed the Camp, cryed out, *Kill them all, spare neither Man, Woman nor Child.* They took the Child of *Thomas Scrutton*, being about twelve years old, and boiled him in a Cauldron. One Good-wife *Lin*, and her Daughter, they carried into a Wood, first hanged the Mother, and then the Daughter in the hair of her Mothers head.

In some places they plucked out the Eyes, and cut off the Hands of the *Protestants*, and turned them into the Fields, where they perished. The Women, in some places, stoned the *English Women* and Children to death. One man they shot through his Thighs, digged a hole in the ground, set him in upon his feet, fill'd up the hole, left out only his head, where he languished to death. Another man they held his feet in the fire till he was burnt to death.

In *Munster* they hanged up many that were called Ministers, in a most barbarous manner. One they stripped naked, and drove him thorough the Town, pricking him with Darts and Rapiers, till he fell down dead.

These barbarous Villains vowed, *That if any Parents digged graves to bury their Children in, they should be buried therein themselves.* They stripped one *William Loverden* naked, then killed him before his Wife and Children. Divers (of those called) Ministers bones that had been buried some years before, they digged up, because they were, as they call them, *Patrons of Heresie.*

Poor Children that went out into the fields to eat Weeds and Grass, they killed without all pity.

A poor Woman, whose Husband was taken by them, went to them with two Children at her feet, and one at her breast, hoping to beg her Husband, but they slew her, and her sucking-Child, brake the neck of another, and the third hardly escaped; and all this wickedness they exercised upon the *English*, without any provocation given them.

Alas, who can comprehend the fears, terrors, anguish, bitterness and perplexity that seized upon the poor *Protestants*, finding themselves so suddenly surpris'd without remedy, and wrapt up in all kind of pains and miseries which could possibly by man be inflicted upon humane Creatures? What sighs and groans, trembling and astonishment; what shrieks, cries, and bitter lamentations of Wives, Children, Servants and Friends, howling and weeping, finding themselves without all hope of deliverance from their present miseries? How intolerable were



their Barbarous Tormentors, that compassed them in on every side, without all shewels of compassion, or the least commiseration of pity; yea, they boasted upon their success, *That the day was their own; and that ere long they would not leave one Protestant Rogue living; but would utterly destroy every one that had but a drop of English blood in them.* Their women crying out, *Slay them all, the English are fit meat for Dogs, and their Children are Bastards.*

These merciless Papists having set a Castle on fire, wherein were many Protestants; they rejoicingly said, *O how sweetly do they fry.*

At Kilkenny, when they had committed many cruel Murders, they brought seven Protestants Heads, (one the Head of a Minister) all which they set upon a Market-Cross, on a Market-day, triumphing, slashing and mangling them; they put a Gag in the Ministers mouth, slit up his Cheeks to his Ears, and laid a feast of a Bible upon it, and bid him Preach, for his mouth was wide enough.

At Kilmore they put many Protestants, men, women, and children, into a Thatched House, and there burnt them. They threw one *Adam-well* into the River, when in Labour, the Child being half born when the Mother was drowned.

In one place they burnt two Protestant Bibles, and then said, *It was Hell fire they burnt.* Other Bibles they took, cut in pieces, and then burnt them, saying, *They would do the like to all Puritan Bibles.* They took the Bible of a Minister, called *Edward Slack*, and opening it, they laid it in a puddle of Water, and then stamped upon it, saying, *A plague on it, this Bible hath bred all the Quarrel.*

At Glashow, a Priest, with some others, drew about forty English and Scottish Protestants to be reconciled to the Church of Rome, and then told them, *They were in a good Faith; and for fear they should fall from it, and turn Heresicks,* he, with his Companions, presently cut off their throats.

In the County of Tipperary, near the Silver Marks, some of these Barbarous Papists met with eleven English men, ten women, some children, whom they first strip, and then with Stones, Pole-axes, Skeys, Swords, &c. they most barbarously massacred them all.

In the County of Mayo, about sixty Protestants, whereof fifteen were Ministers, were upon Covenant, to be safely conveyed to Galway, by one *Edmund Burk*, and his Soldiers, but by the way, this Burk and his Company began to massacre these Protestants, some they took

Some they stabd with Skeins, some they thrust through with their Pikes, some they drowned, the women they strip naked, who lying upon their Husbands to save them, were run through with Pikes, so that very few of them escaped with life.

In the Town of *Sligo*, forty Protestants were stript, and locked up in a Cellar, and about midnight, a Butcher provided for the purpose, was sent in amongst them, who with his Axe, butchered them all.

In *Tirawly*, thirty or forty English, who had yielded to go to Mass, were put to their choice, *Whether they would dye by the Sword, or be drowned?* They chose the latter; and so being driven to the Sea-side, these barbarous Villains with their naked Swords forced them into the Sea; the Mothers, with their Children in their Arms, wading to the Chin, were overcome by the Waves, where they all perished.

The Son of one *Montgomery* a Minister, aged about fifteen years, met with his School-Master, who drew his Skein at him, whereupon the Boy said, *Good Master, whip me as much as you will, but do not kill me.* Yet this merciless man, barbarously murdered him without all pity.

In the Town of *Sligo*, all the Protestants were first robbed of their Estates, then cast into Gaol, and about midnight were all stript naked, and were there most cruelly and barbarously murdered with Swords, Axes, Skeins, &c. some of them being Women great with Child, whose Infants thrust out their Arms and Legs at their Wounds, after which execrable murders, they laid the dead naked Bodies of the men, upon the naked Bodies of the women, in a most immodest posture, where they left them till the next day, to be looked upon by the Irish, who beheld it with great delight.

Also *Isabel Baird*, great with Child, hearing the lamentable cries of those that were murdering, ran out into the streets, where she was murdered, and the next day was found with the Childs feet coming out of the wounds in her sides. Many others were murdered in the towns and streets.

About *Dungannon* were three hundred and sixteen Protestants in the like barbarous manner murdered.

About *Charlemont* above four hundred.

About *Down* two hundred and fifty.

About *Armagh*, murdered thirty one in one morning.

Two young men, murdered one hundred and forty poor women and children, that could make no resistance.

An *Irish* woman with her own hands murdered forty five.

At *Porterdown-Bridge* were drowned above three hundred.

At *Lough* were drowned above two hundred.

In another place were drowned three hundred in one day.

In the Parish of *Killamen*, there were murdered one thousand and two hundred *Protestants*.

Many young Children they cut in quarters: Eighteen *Scottish* Infants they hanged upon a Clothiers Tenter-hooks: One fat man they murdered, and made Candles of his Grease. Another *Scottish* man they ript up his belly, took one end of his small Guts, tied it to a tree, and forced him round about it, till they had drawn them all out of his body, saying, *That they would try whether a Dogs or Scottish mans Guts were the longer.*

By the command of one called Sir *Philem O Neale*, *James Maxwell* was drawn out of his Bed, being sick of a Fever, and murdered, his Wife being in Child-birth, the Child being half born, they stript naked, drove her about a flight shot, and drowned her in the black water. The like, or worse, they did to another *English* woman in the same Town.

*Oswalson* they roasted alive.

A *Scottish* woman great with Child, they ript up her Belly, cut the Child out of her womb, and so left it crawling on her Body.

One *Starkey*, a School-Master at *Armagh*, being above One hundred years old, they stript him naked, then took his two Daughters, being Virgins, whom they also stript naked, and then forced them to lead their aged Father to a Turf-pit, where they drowned them all three.

To one *Henry Camel*, a gallant Gentleman, they proffered his life, if he would marry one of their women, or go *Mals*; but he chose death rather than to consent to either.

Many of the *Protestants* they buried alive, placing themselves whilst they were digging down old Ditches upon them.

They brake the back-bone of a youth, and left him in the Field; some dayes he was found, having eaten the Grass round about him; neither then would they kill him out-right, but removed him to better pasture, wherein was fulfilled that saying, *The tender mercies of the wicked are cruel.*

In the County of *Antrim*, they murdered Nine hundred fifty four *Protestants* in one morning; and afterwards about twelve hundred more in that County.

Near *Lisnagarry*, they forced twenty four *Protestants* into a house, and burnt them all.

Sir *Philem O Neale* boasted, That he had slain above six hundred at *Carvagh*, and that he had left neither man, woman, nor child alive in the Barony of *Munterlong*.

In other places he murdered above two thousand Persons in their houses; so that many houses were filled with dead bodies.

Above twelve thousand were slain in the High-ways, as they fled towards *Down*.

Many dyed of Famine, many dyed for want of Clothes, being stript naked in a cold season. Some thousands were drowned, so that in the Province of *Ulster*, there were about one hundred and fifty thousand murdered by sundry kinds of torments and deaths.

The *Papish English* were no whit inferior, yet rather exceeded the natural *Irish* in their cruelty against the *Protestants* that lived amongst them, within the *Pale*, being not satisfied with their blood, till they had seen the last drop thereof.

*John Kinnard* testified, That fifteen *Protestants* being imprisoned, and their Feet in the Stocks, a *Popish Boy*, being not above fourteen years old, slew them all in one night with his *Skein*.

An *English* woman, who was newly delivered of two children, some of these Villains violently compelled her, in her great pain and sickness, to rise out of her bed; and took one of the Infants that was living, and dashed his brains against the stones, and then threw him into the River of *Barrow*. The like they did by many other Infants. Many others they hanged up without all pity.

The Lord *Montgarret*, caused divers *English* Soldiers that he had taken about *Kilkenny*, to be hanged, hardly suffering them to pray before their death.

One *Fitz Patrick*, an *Irish Papist*, enticed a rich Merchant that was a *Protestant*, to bring all his Goods to his house, promising safely to keep them, and to re-deliver them to him; but when he had gotten them into his possession, he took the Merchant and his wife, and hanged them both. The like he did by divers others.

Some *English* mens heads they cut off, and carried them to *Kilkenny*, and on the Market-day, set them on the Cross, where usually especially the Women, stab'd, cut and slashed them.

A poor *Protestant* Woman, with her two Children, going to *Kilkenny*, these bloody *Papists* baited them with Dogs, stabbed them with Skeins, and pulled out the Guts of one of the Children, whereby they died; and not far off they took divers Men, Women, and Children, and hanged them up; one of the Women being great with Child, they ripped up her Belly as she hanged, so that the Child fell out in the Cawl alive.

Some after they were hanged, they drew up and down till their Bowels were torn out.

How many thousands of *Protestants* were thus inhumanely butchered by sundry kinds of deaths, we cannot ascertain.

In the Province of *Ulster*, we find about a hundred and fifty thousand murdered, as before; what the number of the slain was in the three other Provinces, I find not upon Record, but certainly it was very great, for you have these passages in a general Remembrance of the distressed *Protestants* in the Province of *Armagh*.

And thus in part you have heard of the merciless cruelties which the bloody *Papists* exercised towards the *Protestants*: Let us now consider, at least, some of God's Judgments upon the *Irish*, whereby he hath not left the Innocent blood of his Servants to be altogether unrevenge.

These bloody *Papists* themselves confessed, That the Ghosts of divers of the *Protestants*, which they had drowned at Portendown Bridge, were daily seen to walk upon the River, sometimes singing of Psalms, sometimes brandishing naked Swords, sometimes breacking in a most hideous and fearful manner. So that many of the *Papist Irish* which dwelt near thereabouts being affrighted therewith, were forced to remove their Habitations further off into the Country.

Divers *Protestants* were thrown into the River of *Baherbert*, and when any of them offered to swim to the Land, they were knocked on the head with Poles, after which their Bodies were not seen six weeks; but after the end thereof, the murderers coming again that way, the Bodies came floating up to the very Bridge where they were.

Sir *Con Mac Gennis* so called, with his Company, slew one *Taney*



## *The Cruelties of the Papists in Ireland.*

Minister of the Newry, with divers other Protestants, after which the said *Mac Gennis* was so affrighted with the Apprehension of the said *Toght's*, his being continually in his presence, that he commanded his Soldiers not to slay any more of them, but such a should be slain in Battel.

A young Woman being stript almost naked, there came a Rogue to her, bidding her, *Give him her money, or he would run her through with his Sword.* Her answer was, *You cannot kill me, except God give you leave;* Whereupon he ran three times at her naked body with his drawn Sword, and yet never pierced her skin; whereat he being confounded, went his way and left her. This was attested by divers Women that were present and saw it.

As for the Protestant Ministers whom they surprized, their manner was first to strip them, and after bind them to a Tree or post, where they pleased, and then to ravish their Wives and Daughters before their faces (in sight of all their merciless rabble) with the basest Villains they could pick out, after they hanged up their husbands and parents before their faces, and then cut them down before they were half dead, then quarter'd them, after dismember'd them, and stopp'd their mouths therewith.

They basely abused one Mr. *Trafford* a Minister in the North of Ireland, who being assaulted by these bloody Wolves of *Rome's* brood, that know not God, nor any bowels of mercy. This distressed Minister desired but so much time as to call upon God before he went out of the World, but these merciless wretches would admit no time, but instantly fell upon him, hackt and hewed him to pieces.

Sir *Patrick Dunstan*, so called, his Wife ravished before him, slew his Servants, spurned his Children till they dyed, bound him with Match to a board that his eyes burst out, cut off his ears and nose, teared off both his cheeks, after cut off his arms and legs, cut out his tongue, and after run a red hot Iron into him.

*These particulars, with many more, were attested before the Commissioners appointed for that purpose.*

## CHAP. XXVII.

*In the History of the Churches of Piedmont, collected and compiled by Samuel Morland, in the year 1658.*

**W**Herein you may see the cruel Massacre and Murthering of several Christians (both men and women) by the bloody Antichristian Papists, who cut off the heads of men, and boiled them, and eat their brains until they vomited again; as in *page 336*, in the year 1655.

And also in *page 339*, you may read the bloodiness and cruelty of the persecuting Papists, who ript up a womans belly from the bottom to the navel with a Sickle, because she would not say the Papists Prayers: and this woman had hid her self in the snow for two days, having no nourishment; and when they had ript up her belly, they barbarously cut off her head. And yet they say in the Book called *Fiat Lux*, (being a Relation between Papists and Protestants) that they do no hurt to no one; but their actions do declare both in this, and in the days of *Queen Mary*, and at other times, what they have done.

And in *page 640*, The Papists cut off a womans breast, and part of her Privities, and carryed the same to *Maes* in *Piedmont*, and fried them; and eat them; and other people thought they had been Tripes: Yet these Papists say, they do no harm: But soon after they had eaten, some of them fell sick, and some died, and afterwards they put this woman to a cruel death, having ravished her before they cut off her tetts.

And in *page 241*. These bloody Papists cut off a mans privy-members, and afterwards put a lighted-candle to the wound, which man had received of them divers stabs in the soles of his feet and ears: then they hanged him up by the hands, tearing off his nails with hot pinchers. Yet for all this, they could not cause him to forsake his Religion; and then they tyed him by one of his legs, and drew him with cords, dragging him about the streets, until his eyes and brains dropt out, and then cast him into a River.

And also in *page 342*, they tyed a man with his neck and heels together, being about eighty years old, and cast him down a hill, and there

he hung in a Tree several dayes, in a lamentable state to the beholders.

And in the same page, An old man about Ninety years old, and a woman, they hackt their bodies, and chopt them to small pieces, and strewed them along the High-ways, and hanged it upon hedges when they had cut it so small.

Page 343, They took two poor old women, and ript up their bellies, and left them upon the Snow.

And al o four women the Papists cut off their Noes, their Fingers and their Hands, and many Infants they threw down steep places. And one women they tyed her head between her legs. And another woman, her flesh was taken from her bones, and chopt as small as Herbs to the pot. And another old blind woman they cut in pieces in a certain Cave; as you may see in page 344.

And in page 345, they set a woman upon a stake, putting her upon a pole through her privities, and carried her upon their shoulders. *And these are the Papists which carry their Hoast upon their shoulders.* And then they stuck the stick down, and let her hang in the air.

And page 646, Another woman had three children torn in pieces, tearing them by the legs one from another.

And one of six weeks old, they took from the Mother, dashing the brains out against the Rocks.

And also, they took a man out of his bed, plucking the skin off his Arms and Legs, and then starved him to death in prison.

And a man they dragged by one Leg, with a Mule, through the Streets, and stoned him, after they had cut off his privy members, and afterwards they stopt his mouth, and crambed things down his throat, and cut off his head, and called themselves *Catholicke*, against the *Protestants*.

And page 348, There was a beautiful young Maid about ten years old, whom these wicked Papists held, and did such horrid things to her, even out of the bounds of humanity to speak. To this after, she was found half dead, wallowing in her blood.

And p. 349, A Woman carrying her Child in a Cradle upon one foot by the Papists, she left her Child, whom they took, and strowed into four quarters, and afterwards finding the Mother, they cut off her head, leaving her in the Snow.

And in *page 350*, A young woman, about eighteen years old, was taken (as she was flying) upon the Snow, and they thrust a Pike through her alive, and roasted her, and brought a piece to make a meal of; but she not being roasted enough, stop't their stomacks. *And thus the Papists are Beasts.*

And the Papists took a Protestant, and tyed his hands to his privy-members, hanging him upon a Gate by his hands, to make him renounce his Religion. And also they tyed two more in the same manner; only they, after they had tyed their hands to their privy-parts, they tyed their hands behind them, until their very bowels were torn out, and so they dyed: Besides other cruel barbarous usage to prisoners.

And in *page 352*, a man about fourscore years old, they cut off his Nose, his Ears, and other parts of his body, and left him in the Snow, who dyed there.

And *page 353*, the cruel Papists put Gunpowder into many men and womens mouths, and cramb'd it down their throats, and set it on fire, and tore their heads to pieces.

*Fol. 354*, They stript one naked, and tore off his Nose with Pinchers, and made holes in his hands, and dragged him with a Cord by the middle, and they cut off his flesh as they dragged him, and struck him, saying, *Wilt not thou go to Mass?* and then they cut off his head, and threw him into a River.

And *page 355*, these bloody Papists pluckt out another mans eyes, and cut off his privy-members, putting them into his mouth, and then they cut off his skin, and hung it up in four Windows of their principal houses.

And *page 356*, they took a man, and cut off his head, and fryed his brains, and eat them up, and took out his heart, frying it, and took it and eat it also.

And *page 357*, several aged people they burnt alive.

*Page 358*, they dragged a woman and her daughter with Horses through the streets, stabbing them with Pitch-forks, and threw them into a River, throwing Batts at them.

And *page 359*, Others as they were passing from the bloody persecuting Papists, they shot one in the neck, and after, they slit his Chin and Nose, throwing of him to the Dogs.

And *page 360*, and *361*, Eleven men they forced to throw

another into the Fiery Furnace, and forced them to carry one another on their backs, and the Papists themselves carried the last man. And these bloody Papists hunted the Protestants up and down the Rocks upon their bare feet, which were cut with Ice and Flinty Rocks, until they bled grievously. And yet these bloody Papists, like one that Solomon speaks of, wipe their mouths, and say they have done no hurt: but they that desire to read more of their Cruelty and Wickedness, let them look in the said Book. And as for the Papists Powder-Plot in King James's time, and their Assassinating of many thousands in Ireland, it is not out of memory yet.

At Gutterburg in Bohemia, where were deep Metal-Mynes, the Papists threw into one of them 1700 persons, and into another 1038, in the year 1420.

The Papists killed of the Waldenses about a thousand men, women and children in one place, and robbed and spoiled the poor Christians, and when that the Christians would not receive their Host, they gagged them, and thrust it down their mouths.

The King of Nordan Humbers, slew twelve hundred Christians, because they prayed to Christ for assistance.

## CHAP. XXVIII.

*A List of some of the Accusations for which the aforesaid People suffered in the Valleys of Piedmont, by the Papists.*

**F**OR that they believed the Church of God was without spot or wrinkle.

Also they believed, that it was not lawful for the Prelates of the Roman Church, to have temporal Jurisdiction in the world, and that none hath a greater degree of Power and Authority in the Church, then he hath of Holiness.

Also, that they believed that the Sacraments administered by the Priests of the Romish Church, are of no Efficacy.

Also they believed that tythes ought not to be paid to the said Priests.



Also, they believed that the *Romish Church* is a House of Confusion, and the Synagogue of Satan.

Also, they believed that it was not lawful to swear any thing, be it true or false.

Also, they believed that it was as profitable to pray to God in a Stable, as in a place called a Church.

Also, they believed that rain-water had as great virtue as ho'y water in the Church.

Also, for that they believed that no man ought to observe the Festival-days of Saints; but that it was lawful to do work upon them.

Also, for that they believed that it was lawful to eat flesh every where, and at all times; and that *Lent* was not to be kept. See page 217, and 218.

And for these causes, and some other Decrees, which are contrary to Scriptures, did the Papists murder them in the year 1655.

*Here followeth a List of some of the Articles for which the Martyrs suffered in Queen Maryes Reign, in the year 1556, and by other Papists.*

1. First, For confessing that an evil man doth not receive Chri's body.

2. That it is Idolatry to creep to the Crofs; *John* forbids it, and *saith*, Beware of Images.

For confessing that they should not pray to *Mary* and other Saints: For these things, and denying the Papist Principles, were five men and women burnt, in the year 1558.

The Article against *Margaret Marrings* Martyr, was, That she had refused to come to Church; that she had not come to the Parish-Church for the space of one year; neither did she mean to come any more unto the same in those Idolatrous days.

*Articles*

*Articles exhibited against R. Jude, Martyr.*

1. For refusing to call the Lords Supper by the Name of the Sacrament of the Altar.
2. For denying Purgatory, Prayers and Alms, and saying, they did not profit the dead bodies.
3. For holding that Images are not to be suffered in the Church, and that all that kneel to Images are Idolaters.
4. That they which are burn'd of late for denying these things, are Gods Servants and Martyrs.
5. For denying the Church of Rome to be Universal.

*Articles against other Martyrs.*

Henry Crimises for marrying his Wife on Palm-Sunday in Lent, was punished, as some are now.

Also, that they would not follow the Crofs, or confess to a Priest.

Also, that they did not believe the Pope to be the Supream Head of the Church.

Also, that they did not believe that Bread, Water, Ashes and Palms, were Holy Ceremonies in the Popish Church.

Also, the Martyrs confessed that the Popish Mass was Blasphemyl.

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*Some of the Popish Canons or Decrees which the Martyrs suffered for, and which those called Church-Wardens and Priests, receive by the Command of the Bishops to make Enquiry into, in their several Parishes.*

1. Whether they see the Font be comely kept, and have Holy-water always ready for Children to be Christned.
2. Whether the Priests do so decently in their Apparel, and have their Crowns and Beards shaven.
3. Whether they do keep the Names of their God fathers and God-mothers.
4. Whe

4. Whether they refrain to come to Church to hear Divine Service on Sundays and Holy-days.
5. Whether the Church be adorned and garnished with Ornaments, and whether they have a Rood in it, with *Mary* and *John*, and an Image of the pattern of the same Church.
6. Whether they do not keep Fasting in Ember-dayes.
7. Whether the Sacrament be carried with a Candle to the sick, with a little Bell.
8. Whether any Candle and Lamp do burn before the Sacrament.
9. Whether Infants and Children are brought to be Bishopt.
10. Whether any do labour on Holy-dayes.
11. Whether any do contemn the authority of the Pope and See of Rome. *All these are contrary to Scriptures.*

*Articles objected against Doctor Ferrer, Bishop of St. Davids,*

1. That he ploughed a Pasture of ten dayes Work, in *Leut* 1549.
2. That he had thirty two Ploughs in one day, and the priest bid it in the Church.

*Here followeth some of the Churchwardens Accounts of Waltham-Abbey in Queen Maryes time. Taken out of Fox's Acts and Monuments, p. 1474.*

- Imprimis*, For a Stock of Brads for the Holy Water, 7. s.  
*Item*, For a Cloth for the Sacrament, 7s. -- 8 d.  
*Item*, For *Mary* and *John* that stands in the Rood-Loft, 1 l. 8 d.  
*Item*, For the priests white Garment down to his feet, and Girdle about his middle. *These are more like unto Players, then Ministers of the Gospel.*  
*Item*, For watching the Graves and Sepulchres, 18 d.  
*Item*, For a Vessel to put the Consecrated Oyle in, used in their Baptism, Confirmation, and Extrema Unction, 3 s. -- 4 d. *There was never such things found among the Apostles.*

CHAP. XXIX.

The Doctrines of Christ and Antichrist distinguished.

Christ fought against Satan with Gods Word.

Antichrist fights against his Enemies with the Temporal Sword.

Christ chuseth the poor, and meek, and simple.

Antichrist chuses none but the subtle and crafty.

Christ compels no man against his will to believe his Gospel.

Antichrist with his Suspensions, Excommunications, Apprehensions, Persecutions, Fire, Faggot, Sword, Halter, enforces men to receive his Devillish Decrees, and trifling Traditions.

Christ sayes he is the Head of the Church, and sayes, Give Caesar his due.

Antichrist sayes he is the Head of the Church over all Kings, Princes and Emperors, and they must all obey him.

Christ by his holy Apostles calls Marriage honourable, and the Bed undefiled, yea among all men, none excepted.

Antichrist calls the Marriage of his Bishops, Priests, and himself, filthy, fleshly, and unclean living; yet Pope Innocent the third had three Bastards. Anno 1493.

Christ teacheth that we should not swear at all; but that we should use in all our communications, yea, yea, and nay, nay, and faith, whatsoever is more, comes of evil.

Antichrist teacheth that if any man will receive any Office under us, he shall be sworn that he will be true and faithful to us. If any man will have anything to do in his Court, he must first of all swear by God, and by the holy Gospel, that this or that is true; and again, that he shall truly and faithfully answer to all such things as are required of him. Cap. signi. Cause & Hist. See Becons works, fol. 403.

Christ saith, That no man can come unto him (that is to say, to believe in him) except his holy Father by his holy Spirit draw him.

Antichrist saith, If any will not believe, Fire, Faggot, Sword and Prison, shall make them believe.

Christ saith, Blessed are the peace-makers.

Antichrist saith, Blessed are they that fight, and go together by the ear, to defend the Pope, and hold up the Pope, and breaks Oaths to destroy Subjects and Princes, to hold the Pope up, for they shall be called the Children of the Mother-Church of Rome.

Christ saith, *My Kingdom is not of this world.*

Antichrist will have a Triple Crown on his head, and treads upon the necks of Emperors, and lets Kings run like Lacquies by his Horse side.

The Brethren of the Lord had Wives, and so had the Apostles and Peter, and did not put away their VVives, and Peter's VVife continued with him to his dying day, and went with him to his execution, and he exhorted her, and said, *Oh my Wife, remember the Lord.*

But the Pope, who sayes he is Peter's Successor, he denies Marriage, and calls it a filthy thing, and fleshly thing for the Clergy to marry, and makes Laws against Marriage, which is the Doctrine of Devils.

Christ and his Ministers took the Supper in their common daily apparel.

Antichrist has made a Law, that they must have Garments like Players, a Tippet, a white Coat, and a black Coat, and decked with gorgeous Furniture, and great Pomp, wonderfully setting out his Merchandize, to sell his Mass-mongers his stuff.

The Church of Christ honoureth God in spirit and truth.

The Synagogue of Satan honoureth their God with the Surplice, Copes, Vestments, Bells, Organs, Sencers, Candles, Candlesticks, Fire, Palms, Ashes, Bread, VVater, Oyl, Cream, Building of Monasteries, and Chantries, See Becons Preface.

Christ breathed upon his Disciples, and gave them the Holy Ghost.

Antichrist breathed the Spirit of Satan into his Priests, that they should be known to be his Priests by their long Gowns, Horned Caps, and flaring Tippets; and he breaths into his Font, and upon his VVine when it is frozen.



Christ sent forth his Disciples to preach the Gospel to all Nations.

Antichrist sends forth his Disciples to be Mass-Mongers, Soulcarryers, Purgatory-rakers, God and Christ-makers of Bread and Wine, and Conjurers of Water, Bread and Fire; and to gather the Tenth of all Estates to himself.

Christ in all his adversities fled to prayer.

Antichrist in his troubles flies to his Armour.

Christ fought against Satan with Gods Word.

Antichrist fights against his Adversaries with a temporal Sword.

Christ by no means could abide that his Disciples should strive for Supremacy.

Antichrist challengeth Supremacy, not onely over the Clergy, but also over Kings and Emperors, yea, over the whole world.

Christ appointeth no certain days or times of fasting, and that they should not eat flesh on; but leaveth people to their freedom in such things.

Antichrist prescribeth certain dayes to be fasted on, and not to eat flesh on, as the time of Advent, Lent, Ember-days, Saints Evesnings, &c.

Christ in his Doctrine taught, *That whosoever believed in him, should have everlasting life; as it is written, He that believeth on the Son of God, hath everlasting life; but he that believeth not, shall not see life, but the wrath of God abideth in him:* And he said, *I am the Resurrection and the Life; he that believeth on me, though he were dead, yet shall he live; and whosoever liveth and believeth in me, he shall never dye.* And Paul said, *I am now ready to be offered, and the time of my departing is at hand; I have fought a good fight, I have fulfilled my course, I have kept the faith; from henceforth there is laid up for me a Crown of Righteousness; and I know, and I am sure, said he, That he in whom I have trusted, is able to keep me till that day.*

Antichrist saith, No man in this world can be wholly free from sin, nor certain and sure of his salvation, and therefore he ought to doubt and stand in fear whether he shall be saved or not.

CHAP. XXX.

A Discourse betwixt a Quaker and a Papist.



**Q**uaker. Why did you forsake your Religion in Queen Elizabeths time, seeing you had burned to ashes, and persecuted to death the Martyrs for not joining to your Religion in Queen Maries time; and in Queen Elizabeths time the most of your Priests and People turned to Queen Elizabeth.

**Papist.** Why, our Masse-Book was but turned into *English*, which was in *Latin* before; and now we hear it in *English*, only there is Purgatory, and praying to Saints and Angels, and some few odd things left out, and Sacrament and Altar.

But Tythes, and Organs, and most of our old Ceremonies is held up still, which we first decreed; and our Priests in the days of Queen Mary, might not marry; and if there was one hundred or two hundred a year belonging to him, he was to have but forty pound a year of it, and the rest went to maintain the poor; and the Popes Revenue was the *Peters-pence*, that is *Smoak-penny*; and when the Priests turned to Queen Elizabeth, then they might marry, and had all the Tythes, and *Smoak-penny* too, and the poor were from that time turned to a Sessions business.

**Quaker.** What, had the Pope a penny for every Chimney in England that smoakt?

**Papist.** Yes.

**Quaker.** Then there was never a Freeholder; but all were the Popes Tenants. Sure this time the smoak and darkness went over all.

**Papist.** Your Scripture is a false Scripture, which you have minced and clipt; for in our Scripture it's said, all the Fathers and the Patriarchs went down into Purgatory, and there they lay all in Purgatory till Christ came; and he went into Purgatory, and was three days and three nights in Purgatory; and when Christ went into Purgatory, the Devil said, *What dost thou come hither for, to break open our strong holds?* and when Christ came out of Purgatory, he brought all the Fathers and the Patriarchs out of Purgatory with him.

*Quaker.* This is neither in your Scripture nor our Scripture, for I think I have read your Scripture more then thou hast done, I know your Scripture, there is no such thing in it, as that the Patriarchs went into Purgatory, nor the Fathers, nor Christ; so it is a whimsey and a phantasie of your own brain; and as for Christs being crucified, and lying three days and three nights in the heart of the earth, the Scripture doth not call it a Purgatory; and when Christ was crucified, there was two thieves crucified, and one of the thieves reviled Christ, when he saw the chief Priests and the Pharisees revile him; and the other thief reproved him, saying, *Why dost thou do so, seeing thou art in the like condition? for this man (meaning Christ) has done nothing worthy of death, but we suffer for our deserts:* and therefore he desired Christ to remember him when he came into his Kingdom: Saith Christ, *This day shalt thou be with me in Paradise;* mark, the same day that he suffered: and what, Papists, is Paradise become a Purgatory with you? and so how could he be three days and three nights in Purgatory, when he said that day he should be in Paradise?

*Quaker.* What Religion art thou?

*Papist.* A *Catholick*.

*Quaker.* *Catholick* signifies Universal.

*Papist.* Yes, it doth.

*Quaker.* I deny you Papists to be *Catholick* in the Universal power of God; and I deny you Papists to be in the *Catholick* Faith, which works by love, to love one another, and Enemies, which is the Faith of the Son of God, and the Apostles.

And I deny you Papists to be in a *Catholick* Willdom, that is pure from above, but in an earthly, sensual, devilish, below; and I deny you to be in the *Catholick* Fellowship; and unity in the love of God, the fruits of which is Love; and I deny you Papists to be in the *Catholick* Church, which is the pillar and ground of truth, but of the Whore and Beast that drunk the blood of the Martyrs and Saints; I deny all your Popes, Ministers, Bishops, to be made by the *Catholick* Universal power, as the Prophets and Apostles were made; and I know you to be out of the *Catholick* Universal power and power and life of Christ, the Prophets and the Apostles.

*Papist.* What Religion are you *Quakers* of?

*Quaker.* We are of the Religion the Apostles were of, which was before you Papists was.

*Papist.* I deny that; for you don't own a Visible Head to be your Church.

*Quaker.* Prove a Visible Head.

*Papist.* Christ says to *Peter*, *Upon this Rock will I build my Church*, (and this was *Peter* a Visible Head) and the gates of hell shall not prevail against it.

*Quaker.* What, will Christ build his Church upon *Peter*, a visible man, of flesh and blood?

*Papist.* Yes, how could it be a Visible Head else? and there has been a Visible Head ever since *Peter*, which to him was given the Keys, and he was Head of all the Apostles; and so the Popes sat in *Peters* chair ever since, and are infallible, and cannot err, and the Gates of Hell shall not prevail against this Church.

*Quaker.* Christ says to his Disciples, *Who do men say that I am?* His Disciples said, *Some say thou art Elias, one of the Prophets; and some say thou art John Baptist risen from the dead.* Christ said, *But whom do you say that I am?* *Peter* said, *Thou art the Christ the Son of the living God.* Christ said to him, *Thou art Peter, flesh and blood hath not revealed this unto thee, but my Father which is in Heaven,* signifying that flesh and blood may reveal, but flesh and blood had not revealed that unto *Peter*, but his Father, which was in Heaven.

So the Church was not built upon *Peter* as a visible man, nor flesh and blood, but upon that which is revealed; and what was the Revelation to *Peter*, but Christ the Son of the living God, who destroys the Devil and his works? and upon this his Church is built, who is the foundation of the Prophets and Apostles.

The next Pope after *Paul*, the Papists say was *Clement*; that is false, for *Paul* commends *Lynus*.

The next thing is, thou sayest the Popes are infallible, and cannot err, and never erred since *Peter*.

Three hundred years after Christ, the Bishop of *Rome* denied Christ, and sacrificed to Heathenish gods: whether was this an error, yea, or no? and then he made a noise in *French* and *Latin*, and did conclude that the Bishop of *Rome* did err.

And it was six hundred years after Christ, before *Boniface* the third got up to be first Universal Bishop, who was set up by *Rome*.

the Murtherer; for all the Churches before had been ruled by Councils.

*Papist.* Those Councils was gathered by Popes.

*Quaker.* The Councils was gathered some by the Christian Emperors; were them Emperors, Popes? Dost thee believe the Chronicle six hundred years after Christ?

*Papist.* I do; then there was no Universal Bishop, until six hundred years after Christ.

*Quaker.* And one Council was gathered by the Emperers: and was the a Pope? Nay, this was before the Universal Pope was, and Christ said to the Apostles, that the Gentiles exercise Lordship one over another, but it should not be so amongst them, for they are all Brethren; and the Gentiles were called gracious Lords; which title the Bishop of Rome, and other Bishops, had from the Heathen, and not from the Apostles, for they was not to be called of men Master.

And so Peter was not set over the rest of the Apostles as Head over them; and what was said to Peter concerning having the Keys, and binding, and loosing, was said to the rest of the Apostles, as you may read in Scriptures.

And as concerning the Church, that the Gates of Hell shall not prevail against the Church of the Papists; when Phocas got up to be Emperor, did not the Emperor lose most part of his Empire, and the Pope most part of Turkey, and Egypt, and Jerusalem, and the Land of Canaan? Has he not lost England, Ireland and Scotland, and part of Germany, Holland, Denmark and Sweden? and yet the old man, the Pope, tells people, that the Gates of Hell shall not prevail against his Church! Let him look about him; and see what he has left, and what he would have had left, if he had not set up his Inquisitions to torture Christians, in the time of the Council of Trent; and when that the Princes of Germany, in the time of Luther, when they desired that for every trifling business, they might not be summoned down to Rome, was it not the Popes answer, If it should not be so, their Courts would be made of no authority, but would go down.

And did not the German Princes desire that the Conventual priests might marry? For though by the Law they had Conventuals, yet they desired other mens wives, & did not the Pope say, If I should



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suffer the priests to marry, then they would not go where I would have them, but would sit down with their wives. And when the German Princes and others, desired a free General Council, such a Council as was in the time of *Constantine*, (mark, that was before the Pope was, three hundred years: See Council of *Trent*, p. 2.) did not the Pope chuse a Council of his own Legates and people, contrary to the mind of the *Germans* and others? and then did not many of them fall from the Pope, and many in *France*, who got the victory over the Pope? and yet he says the Gates of Hell shall not prevail against the Church. Consider people, see what he has left.

And after the Pope got up, and had lost most of Christendom, and the Emperor had lost most of his Empire; for the Emperor's seat was at *Constantinople* before the *Turk* got up, which was after the Pope; and then after a time the Emperors came to be thrust up into *Germany*, and called the Emperors of *Germany*. So here see whether the Pope is not he that loveth and maketh a Lye, Rev. 22.

*Papist.* You speak as if you could tell our principles; if you know them, what is our principles?

*Quaker.* I'll tell thee, I'll begin with one. There was a woman in *Kent*, one of your Religion, and by her Wisdom and Books she had brought many into your way; and upon a time, it pleased the Lord to convince this woman to see your way was false, and Christ was to be her Way, her Teacher and Salvation: and so she went and declared this among the Papists. And upon a time, a Taylor that she had brought to be a Papist, came to work at her house, and she declared to him how Christ was her Way, her Teacher, and Salvation; and he got betwixt her and the door, and drew his knife at her; it was askt her, why did he draw his Knife? she said, he would have stabb'd me; why would he have stabb'd thee? why, it is their principle. What, is it their principle to stab people? Yes, said she, if they turn away from their Religion: and the woman said, Put up thy Knife, I know thy principles.

*Papist.* VVhat, do you declare this abroad?

*Quaker.* It is declared abroad, and the women since dyed in the belief of the truth of God, and forsook your way: and so the Papist went away, and never denyed but that it was his principle.

*A Discourse between a Papist and a Quaker.*

*Papist.* The Papists say the Quakers are Antichrist and false Prophets.

*Quaker.* VVhy are they Antichrist and false Prophets?

*Papist.* Because they say they do prophesse and say, Christ is in you, &c.

*Quaker.* Then thou may say, the Apostles were false Prophets, which shews thy ignorance, for they said, *Christ is in you except you be Reprobates; and we preach Christ in you; and I will pour out of my Spirit on all flesh, and my sons and my daughters shall prophesse.* Read Cor. Col. and Acts.

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POST

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## POSTSCRIPT.

**A**ND you Papists, that say there hath been a Head of the Church, and therefore the Pope must be Head of the Church; for Aaron was Head, and Moses was Head: To which I say, Moses was a married man, and Aaron was a married man; and Eleazer and Ithamer; and Aaron was a Priest, and Eleazer; and Eli the Priest was a married man, and Samuel was a Priest, and was a married man, and had Sons, 1 Sam. 8. And by the Law of God the Priests were to marry, as you may read in the Books of Moses. But your Pope, whom ye say is Head of the Church, makes a Law contrary to Law and Gospel, That Priests must not marry, and Popes must not marry; but the Popes have bastards, and by the Law the priests may have Concubines; and this is contrary to the Law, to have Bastards; and contrary to the Gospel, to have Concubines; for every man must have his own Wife.

And you Popes and Papists, who say that you brought over the Bible first in England, and you preserved the Bible, think you not that all people sees you in this? For you have been them that have kept the Bible from people in an unknown Tongue; and though all profess to be believers in Christ, yet they must not have the Scriptures in their own Language; in this you are contrary to the Apostles, shewing you are degenerate from them, who judged them that spoke in an unknown Tongue: And Christianity was planted many hundred years in England, by Ioseph of Aramathea, before Austin the Monk brought over his trifling Traditions and Ceremonies.

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And whereas you Papists call some Lay-people, and some Spiritual, which was not the way of the Apostles to do so, and such that be under some Oaths, Vows or Orders, or has the natural Languages which began at Babel, these you call spiritual, which be in swearing, vowing, and natural Languages. And others that be not in these things, you call Lay-people. Judg people of the Papists distinctions, which is contrary to the Apostles; and do not you think that Plate that set Hebrew, Greek and Latin a top of Christ when he crucified him, would not have made the Pope a fine spiritual man? For does not the Pope crucifie Christ afresh? Has he not put him to open shame, and persecuted Christ in his Members, and set his spiritual mens Tongues over him, to watch his Sepulture from Christ arising, with all his Guards and Inquisitions? And is it not said in the Revelation, The Beast has power over the Tongues, and the Wombe she sits upon the Tongues, which are waters: So here all may see your spiritual men are waters. and the Whore and the Beast has power over your spiritual Function: And doth not the Apostle say Tongues must cease? Then your spiritual men must cease, and the Lay-people will remain; And none but such as they of your spiritual Function, as you call it, must meddle with Divine things; and all the rest that be not of your Orders, you call Lay-people, and such must not meddle with those things which you call Divine, which indeed are nothing but your own Inventions and Traditions, and pelling Ceremonies, which you have not from the Apostles, as your Canon manifesteth; but in this your ignorance is seen of the mind of God, Christ and the Scriptures. So Jacob, Moses and David were keepers of sheep, and Amos a Herdsman, and Elisha a Plough-man, and Peter, John and Andrew fishermen, and Luke a Physician, Matthew a Tole-gatherer, Paul a Tent-maker. Was not all these doers on as Lay-people by the

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*Priests of their Ages? And would not they all be lookt on as Lay-people by you, had they been in your age, because they were not bred up in your Schools which you have set up, and there made your spiritual men, since the Apostles days, who are made of man, and by man, and not of God or Christ, nor by him, nor of him: yea, would not you have burnt these Tradesmen to ashes, if they had been in your days?*

*Was not the Universities first set up by the Roman Emperor, when he conquered this Nation of England, to learn Philosophy, where he brought the people to learn the Laws and manner of the Roman-Heathen? And then after he did turn to make them Priests, and serve seven years time like a Prentice Lad, and so become a Company like other Company of Trades-men. Did not the Papists make his Jesuits and Priests there? And doth not the Protestants still make their Priests there? Is it not the Philosophy that was set up there by the Roman Emperor, the Heathen? Whether or no did not the Heathen-Romans there teach the Gramar, the Logick, and most of the seven Arts, except it be the patcht-up Divinity?*

*The Cross of Christ it is the Power of God: This was the Cross in the Primitive Times, and was for about Three hundred years after Christ. And then after came up the Wooden Stone, and Iron Cross; and then the true Church went into the Wilderness, which was persecuted by the Dragon, and the woman was fed of God a Time, and Times, and half a Time: a Time a Tear; Two Times, Two Tears; Half a Time, Half a Tear, One thousand two hundred and threescore days. Then the Prophets prophesied in sackcloth and ashes, which is a mournful state, One thousand two hundred and sixty Days, the Dragon having given his power to the Beast, and he persecuted the Saints, and power was given to him over all*



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Kindreds, Tongues and Peoples; and all that dwelt upon the Earth should worship him; and the Whore and false Church got on the Beast, which had got two Horns like a Lamb, and he should continue forty two Months, which is One thousand two hundred and sixty days. Then came up the Wood and the Stone Church, when the true Church was fled into the Wilderness, which wore the fine linnen, going in white, which is the righteousness of Christ, and the righteousness of the Saints: Then the false Church set up the Surplices, as you may read what Pope he was. And also you may see how the Popes and Papists, who say they are infallible, and cannot err, how they contradicted one another, and killed one another; and many things might be mentioned, which is out of the bounds of Civility and Modesty to mention, which might be instanced out of Records of them. But here you may read how all these things came up by the Papists and others, and never set up by Christ and his Apostles, as you may read in the Scriptures of the New-Testament. These things which have been decreed by the Popes, were not decreed by Christ and his Apostles, which they have persecuted people for not observing, which Christ and the Apostles did not persecute any for not observing that which they commanded. Where is plainly seen, that the Popish Church is a Schism rent from the True Church in the Apostles dayes, and to be out of the Power and Spirit of Christ and the Apostles, and their Faith. And so their sacrifices is not like Abels, but Cains, which God has no respect to; and so with the Life, Spirit and Power the Apostles were in, they are seen over, and comprehended. Glory to the Lord God for ever, whose Righteousness and Glory shines and spreads over all: Glory be to God, blessed for ever, who is over all, King of Saints, the Beginning of all, the Creator of all, whose Omnipotent Power is seen by such that are on

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the Rock of Ages, who was the First and the Last, Beginning and Ending; who hath revealed the knowledge of the Father to them, who is the Lyon of the Tribe of Judah, which slayes with the Sword, and kills with the Sword, the words of his mouth; and the Lamb shall have the victory, who destroys the Beast, the Dragon, the false Church, the Devil and his works, who reigns, whose Right it is.

Ninus the Son of Bealus, was the Third King of Babylon: He set up his Fathers Image, and proclaimed free pardon to all Offenders, if they would fall down and worship it; which they did; and after that, many simple people in plain Devotion did the like. This Ninus was the first that began this gross Idolatry. He began to Reign in the year of the world 1906, and before Christ 2056. He built Niniveh, and after he was slain.

And by Ninus his ill president, other Princes set up their Fathers Images, and caused people to commit Idolatry with them; and the Devil in his willingness to procure man unto wickedness, would often times give answer by these Idols, and thereof came the Name of Bell, Baal, Bell-Phyor, and Belzebub. Read Jerom, Austin, Eusebius, Pliny, and Be-  
rillus.

From Heber came the Jews, which are called Hebrews after his Name; at the Divison or Confusion of Languages, the Hebrew Tongue remained only in his House. In this time the Hebrew Speech was called Human, or Mans Speech, because all men spoke the same. John Stow's General Chrono-  
logy, p. 15.

THE  
BLOOD of the MARTYRS  
Is the SEED of the  
CHURCH.

In a short Relation of the Preaching,  
Sufferings, and Martyrdom of many of the Righteous,  
before the Birth of Christ: And also, the Preaching and  
Sufferings of Christ and the Apostles.

**S**AMUEL the Prophet was a Priest and Judge: He lived  
in *Heli, Saul*, and *David's* time: he dyed, and was buried  
in *Rama*.

*Nathan* the Prophet, lived in *David's* time, (in the year of  
the World 3009.) he dyed, and was buried in *Gibson*, his own  
Land.

*Gad* the Prophet, lived in *David's* time.

*Abias* prophesied to *Solomon*, That a woman would draw his  
mind from the Lord. He dyed, and was buried nigh the Oak in  
*Silon*.

*Asaph* was a Prophet in the time of *David*, and he appointed him  
chief of those that praised the Lord.

*Idithun* was one of *David's* Prophets, whom he appointed to  
prophesie with the Harps, Psalteries and Cimbals.

*Iddo* was a Prophet in the time of *Solomon, Roboam*, and his Son  
*Abia*.

*Seemai* prophesied in the days of *Roboam*, and said, Thus saith  
the Lord, Ye have left me, and therefore have I left you in the hands  
of the King of Egypt.

### *The Blood of the Martyrs*

*Jeam* was of *Samaria*; he prophesied in the days of *Jeroboam*, and cryed against his Offering: and *Jeam* was deceived by the old Prophet, and a Lyon smote him, that he dyed, and was buried in *Bethel*.

*Obed* the Prophet, and Father of *Azarias* the Prophet, he lived until the time of *Achas* King of *Judah*, and he cryed against their sins.

*Azarias* was of *Synatha*; he put away from *Israel* the Captivity of *Judah*: He dyed, and was buried in his own Country.

*Hanani* prophesied in the days of *Asa* King of *Judah*; and *Asa* was wrath with the Prophet, because he told him the truth, and put him in prison, for he was displeased with him because of his Prophesie.

*Iehu* the Son of *Hanani* the Prophet, lived in the days of *Josaphat* King of *Judah*, about the year 3134; he prophesied against *Boaz* King of *Israel*, That God would root him out, with all his posterity for Murdhering of *Nadab*, the Son of *Jeroboam*.

*Jehaziel* prophesied in the days of *Josaphat* King of *Judah*, and instructed the people.

*Aliezer* prophesied in the days of *Josaphat* King of *Judah*, and prophesied against him, saying, Because he did wickedly, the Lord had broken his works.

*Eli* the Prophet lived in the year of the World 3139; he was of the Tribe of *Aaron*, and was taken up into Heaven.

*Zachary* the Son of *Jekoida* the Priest, prophesied in the days of *Jeas* King of *Judah*; and he said, Because you have forsaken the Lord, therefore he hath forsaken you; and they conspired against him, and stoned him with stones at the Commandment of the King, even in the Court of the House of the Lord.

*Elisam* the Prophet, who overthrew their carved Images, and molten Idols, he dyed, and was buried in *Samaria*.

*Sophonie* prophesied of *Christ*, and said, That the Lord would destroy all the gods in the Land, and all the Isles of the Heathen should worship him, every man in his place; and it will cleanse the lips of the people, that they may every one call upon my Name, and serve me wonder only he: This *Sophonie* was of the Tribe of *Simcon*, he prophesied of the end of *Israel*, and confusion of the wicked: He dyed, and was buried in his own Land, *Sabariata*.

*Is the Seed of the Church.*

3

Jeremy prophesied of Christ, and the New Covenant in the heart, and of Judas thirty pieces of Silver: He was of *Anathoth*: The people at *Taphnis* in *Egypt*, stoned him to death, and lieth buried where *Pharaoh* his Palace stood. He came of the Line of the Priests.

*Hulda* the Prophetess, the Wife of *Sallun*, dwelt in *Jerusalem* in the time of *Josias* the King, who sent the Priests, with many others, unto her, for to understand the will of the Lord touching their doings: And her answer was to them, *That the Lord will bring evil upon this place, and upon the Inhabitants thereof; for they had forsaken the Lord.*

*Nahum* prophesied of Christ; He was of *Eltefis*, beyond *Beithabar*, and of the Tribe of *Simeon*: He prophesied after that *Jonah* had prophesied *Niniveh* should be destroyed: And *Nahum* said, *That they of Niniveh should be all destroyed by sweet waters, and fire from under the ground: Which so came to pass upon Niniveh.* *Nahum* dyed in peace, and was buried in his own Land.

*Habbakkuk* prophesied of Christ, *Behold*, saith he, *ye despisers, and wonder, and perish; for I do a work in your dayes, which ye shall not believe, though a man declare it unto you.* He was of the Tribe of *Simeon*, and the Land of *Bithichar*: He foresaw the taking of *Jerusalem* by *Nebuchadonozor*. He dyed two years before the children of *Israel* came out of *Babylon*, and was buried in his own Land.

*Ezekiel* prophesied in *Babylon*, of the Mystery of Christ, and that God would be their God, and set one Shepherd over them all. He was of the Country of *Casaria*, and lineage of the Priests. He dyed in *Caldea*, in the time of Captivity, after he had prophesied much unto the Captivated Jews. The Prince of the people slew him at *Babylon*, because he reproved him for Idolatry; and he was buried in the field *Maur*, in the Sepulchre of *Sem*. And this Prophet judged *Israel*; and in *Babylon* he judged the Tribes of *Dan* and *Gad*.

*Daniel* prophesied of Christ in *Babylon*; He was of the Tribe of *Judah*, a Noble man born, and young when he was led captive out of *Judah*. He was in the upper *Berithon*, and he said, *If my blood run out, there will be great laughter throughout the world.* *Daniel* lived before the birth of Christ, Five hundred years.



*The Blood of the Martyrs*

*Ose* prophesied of Christ rising the third day: He was of the Tribe of *Issachar* of *Belemoth*: He dyed, and was buried in peace in his own Country. He dyed before the Birth of Christ about Six hundred thirty years.

*Obediah* prophesied, and said, *Upon Mount Sion there shall be deliverance*. He was of *Sychem*, and the Town *Bethsaran*: He was a Disciple of *Elias*, and endured much for his sake. He was the third of the fifty Sons of the Prophets. He dyed, and was buried with his Fathers.

*Micah* prophesied of the coming of Christ out of *Bethlem*, and that out of *Judah* there should come a Governour in *Israel*: He was of *Marathi*, of the Tribe of *Ephraim*, and had much ado with *Achab*, whose Son *Joram* threw him down to break his neck, because he did rebuke him for living in the sins of his Fathers. He was buried in his own Land, in the common Burial, in *Ephraim*.

*Amos* the Prophet, (was the Father of the Prophet *Esay*) he prophesied of the coming of Christ: *Amazias* King of *Judah* persecuted him very often, and at length the Son of *Amazias* struck him with a Club on the temples of the Head, and while he drew breath after his wounds, they brought him into his own Country, and within two days after, he dyed, and there he was buried.

*Isaiah* prophesied of the coming and suffering of Christ; he was of *Jerusalem*, where he also lost his life, being most cruelly sawed asunder, in the Reign of King *Manasses*: and when his breath near failed him, he called for a little water to drink, which was given to him out of the Brook; therefore is the place called *Siloam*, as much as to say, *Sent*.

*Isaiah* prophesied of Christ, and that God would pour out of his Spirit upon all flesh, and his Sons and Daughters should prophesie: He dwelt near unto the City *Bethomeron*, in *Rubim*, where he dyed, and was buried in peace.

*Jonas* the Prophet shewed the Mystery of Christ, and his resurrection, being three days and three nights in the belly of the whale, who cast up *Jonas* uncorrupted: Even so the Son of man was three dayes and nights in the bowels of the Earth, uncorrupted, and rose again: *Jonas* was of *Cariatman*, nigh *Amotus*, on the Sea coast, towards the Gentiles: But he went out of the Land because of the Infamy that was come upon him by prophesying against

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he dyed, and God raised him to life again by *Elisha*; then he went into the Land of *Judah*, and there dyed; and was buried in the Cave *Cenotum*.

*Baruch* lived in the time of *Jeremy*, and was his Scribe. He wrote from *Jeremy* his mouth; and he read the Book to *Jaanin* the Son of *Josia* King of *Judah*; and after he had read it to him, he was fain to live, and hide himself. And when *Jeremy* went down into *Egypt*, he wrote that Book that beareth his Name, which was sent from thence to *Jerusalem*, to be read in the Temple.

*Uria* was of *Chisabjaria* the Son of *Simei*; he prophesied against *Jerusalem*, and the whole Land of *Judah*, as *Jeremiah* did, and *Joachim* King of *Judah*, sought to kill him; but he fled into *Egypt*, from whence the King sent for him, and killed him with the Sword, and laid his body where the common sort of people were buried.

*Aggaw* prophesied of Christ in the time of *Zorababel*; he being a young man, came from *Babylon* to *Jerusalem*, and prophesied of the return of the people, and of the building the Temple; and he saw it built again. He dyed, and was buried nigh the Sepulchres of the Priests.

*Zacharias* prophesied of Christs coming, and riding upon the Foal of an Ass, and of Christs wounds in the house of his own Friends. He being very aged, came out of *Chalde* to *Jerusalem*, where he executed the Priestly Function. He blessed *Salathiel* his Son, and called his Name *Zorababel*: The Land where he lieth, is called *Betharia*; from *Jerusalem* One hundred and fifty Furlongs.

*Malachi* prophesied of Christ; he saith, From the rising of the Sun, unto the going down of the same, my Name shall be great among the Gentiles; and in every place they shall offer a pure offering to my Name; and the Son of righteousness shall arise with healing in his wings. He was born after the return of the people out of *Babylon*. He dyed very young, in the prime of his years, and was laid with his Fathers in his own field. Before the Birth of Christ Four hundred and twelve years.

*John Baptist*, (the Son of *Zachary* and *Elizabeth*) was of the Tribe of *Levi*; he was the greatest Prophet born of a woman, he preached the Lamb of God, that taketh away the sins of the world.

### *How to resist the Devil.*

He was beheaded of Herod the Tyrant. And these Prophets shew  
how that all Nations are blessed in the Seed of Abraham, and for the  
Seed of Abraham to be the Saviour of the world.

Now when the Lord would take up *Elija* into Heaven by a  
Whirlwind, *Elija* went to *Gilgal*, and from thence the Lord sent  
him to *Bethel*; and from thence to *Jericho*; and the Lord sent him  
to *Jordan*, and he went over *Jordan*; for is a River, dan is Judg-  
ment; and so he went over, and through the River of Judgment;  
and then he was taken up into Heaven by the Lord, in a Chariot of  
Fire.

And the Lord commanded *Abraham* to go out of his Native  
Country, and his Father's House, which was in *Caldea*, and he de-  
parted from *Haran*, and passed through *Sechem* and *Morriss*, and  
went to *Canaan*, and at *Bethel* he built an Altar, (*Bethel*, which sig-  
nifies the House of God) and then he went into *Egypt*, which is  
anguish and tribulation.

### *How to resist the Devil.*

**W**hen Christ had fasted forty days, and forty nights, the De-  
vil came to him, and tempted him when he was hungry,  
to make the stones bread; but Christ said to him, *Man doth not*  
*live by bread alone, but by every word that proceedeth out of the mouth*  
*of God*; that is it, on which whosoever liveth, that is able to re-  
sist the Devil, the Word of God dwelling in the heart, by which  
Christ spake, is that which gives power to resist the Devil, which  
word refresheth those that dwell in the Counsel of God, and not  
bread only.

Then the Devil tempted Christ to destroy himself, under a pro-  
fession that the Angels had charge over him; and thus the Devil in  
temptation would have had Christ to try whether he had been the  
Son of God. But Christ answered him, *It was written, do not*

*The form of Christs words, &c.*

not tempt the Lord thy God. And when the Devil could not prevail with him in these things, then he tempted him with the glory of the world, and took Christ into an exceeding high Mountain, and shewed him all the Kingdoms of the world, and the glory of them, and said to him, *All these things will I give thee, if thou wilt fall down and worship me*. But Christ said, *Get thee behind me Satan, for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve*. Then the Devil left him, when he saw there was no room for him, there was nothing of him in Christ, therefore his temptations could not prevail; for where the Word of God rules in the heart, the Devil hath no power. Therefore every one, live in the Power of God, that you may be able to resist the Devil.

*John Robinson, Minister of the Gospel  
Yorkshire Congregation 1805*

*The Form of Christs Words when he did  
MIRACLES.*

Christ said, *Daughter, thy Faith hath made thee whole, go in peace, and be whole of thy Plague*; and he said to the dead Maiden, *Arise*. And he said, *Come out of the man, thou unclean spirit*. And he said, *Sin, thy sins are forgiven thee*; *Arise, take up thy bed, and walk*. And he rebuked the unclean spirit, saying, *Come out of him, hold thy peace*; and he took her by the hand, and lift her up. He said to the blind man, *Go thy way, thy faith hath saved thee*. Jesus put forth his hand, saying, *I will be thou clean*. And said to the woman, *Great is thy faith, be it unto thee, as thou desirest*. He said to the blind man, *Receive thy sight, thy faith hath saved thee*. And to know thee, *Go thy way, thy Son liveth*. Jesus said, *At length I have found thee, I am the light of the world*. And he sat on the bed, and lay on the ground, and made clay of the spittle, and annointed the eyes of the blind man, and said, *Go wash, in the pool of Siloam*. Jesus said, *Go thy way, thy Son liveth*. Jesus said, *When he had said these words, he went into the temple, and he said, saying, I have found thee, I am the light of the world*.

*The Arm of the Lord is the strength of his people.*

Thank thee that thou hast heard me; and I know that thou hearest me  
always: But for the people that stand by, I said it, that they might  
believe that thou hast sent me; (and he groined twice) and said, *Lazarus*  
*come forth.*

And Jesus gave his Apostles power to heal every disease, and to  
call out Devils.

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*The Arm and Power of the Lord is the  
Strength of his People, and not the Arm  
of Flesh.*

**G**OD overthrew the *Philistines*, and their god *Dagon*, without  
an Army of men, *2 Sam. 5.*

God over brew the *Egyptians* whole Host, and drowned them  
without an Army of men, *Exod. 14.*

The Walls of *Jericho* fell without any Blows or Cannons; and  
therefore people are to mind the Power of God, and to trust in it,  
*Joshua 6.*

*Gideon* with Three hundred men overthrew the *Midianites*, and  
all the men of the East, whose Armies were like Grasshoppers, in  
which the Power of the Lord was known, *Judg. 7.*

The *Philistines* came to fight against *Israel*; and they cryed to the  
Lord to save them, and to help them; and the Lord heard their  
prayers, and thundred that day upon the *Philistines* with a great  
thunder, and discomfited them, and they were smitten before *Is-  
rael*. Therefore it is good to trust in the Power of the Lord, and  
not in the Arm of flesh, *1 Sam. 7.* For this Victory was obtained  
by prayer, and the people forsaking of their sins.

And in the dayes of *Saul*, the *Philistines* came against *Israel*, and  
the Lord made an uproar among the *Philistines*, that every mans  
Sword was set against his fellow, and they destroyed one another,  
*1 Sam. 14.* So mind the power of God.



*The arm of the Lord is the strength of his people.*

And often the Lord delivered *David* out of *Saul's* hands, and his Armies, without weapons of Warr, but by the power of God, and trust therein.

And the Lord delivered *Jacob* from *Esau*, which came against him with Four hundred men. And so it is good to trust in the power of the Lord. *Gen. 32.*

And God delivered *Elisba* from the Armed Host, and struck them with blindness, *2 Kings 6.*

And also, when the *Assyrians* besieged *Samaria*, the Famine was so great, that an Asses Head was sold for Fourscore pieces of silver; and the Fourth part of a Cab of Doves Dung, for Five pieces of silver; and some did eat their own Children: but the Lord did cause a noise in the Camp of the *Assyrians*, as of Chariots and Horses, and of an Army, so that they were greatly afraid, and fled, and left their Tents. Thus the Lord helped them without any stroke of man. Therefore it is good to trust in the Power of the Lord, and in his strength, and not in the Arm of flesh, *2 King. 7.*

Also the Lord delivered *Abigal* from *David*, and his Four hundred men, *1 Sam. 25.*

And God sent Lyons to destroy the *Assyrians*, because they feared him not, *2 King. 17.*

In the dayes of *Hezekiah*, when the *Assyrians* came against *Jerusalem* with a Mighty Host, which made the *Jews* afraid, and cry unto the Lord: and the same night the Lord sent his Angel into the Camp, and smote of the *Assyrians* One hundred fourscore and five thousand: Which was done by the Arm and Strength of the Lord; in which it is good for people to trust, and not in the Arm of flesh.

Con-

10 *Concerning Christ's Preaching and Sufferings.*

*Concerning* CHRIST'S *Preaching and Sufferings.*

CHRIST was born in the Two and fortieth year of *Augustus* his Reign: He was conceived in *Nazareth*, and born in *Bethlem*: and the eighth day he was circumcised: Forty days after his birth, he was presented in the Temple, which was the time of his Mothers purifying. The third year after his birth, he was carried into *Egypt*, where he remained two years, and then went to *Galilee*, and when he was twelve years of age, went with his Parents to *Jerusalem*, at the Feast of the Passeeover, and was found disputing among the Doctors. He was baptized the thirtieth year of his age, by *John*, in the River of *Jordan*. He was baptized in the first year of his Preaching. He was led into the Wilderness; and having fasted forty dayes and nights, was seen of *John*, who pointed at him with the finger, and said, *Behold the Lamb of God*: And when *Andrew* heard, he followed him. The next day the Lord found *Philip*, and said to him, *Follow me*. The third day there was a Marriage in *Cana of Galilee*, where Christ wrought his first Miracle. Then the Jews Passeeover was at hand, and Jesus went to *Jerusalem*, and threw the Buyers and Sellers out of the Temple. And he came from thence into *Judaea*, and walked about the Sea of *Galilee*: he chose his twelve Disciples, whom he called Apostles; he appointed also, other seventy Disciples: He went about the Country Preaching many Sermons, and did many Miracles, about which time *John Baptist* was imprisoned.

And in the second year of Christ's preaching, he came to his own Country, and *Herod* (who caused *John Baptist* to be beheaded in Prison) was desirous to see him, and Jesus went from thence into the Wilderness, and he and his Disciples went into the Land of *Genezareth*, and through *Bethsaida*, and passed through the Coasts of *Tyre* and *Sidon*, and went up to *Jerusalem* at the Feast of Pemo-

cost; (the Apostle Christianus Whistumide) and Jesus went from thence, and came near unto the Sea of *Gallies*; and from thence he went and took ship, and came to the parts of *Magdala*; and afterwards into *Cesaria* and *Philippi*; and after eight dayes he transfigured himself in Mount *Thabor*; and from thence he went to *Capernaum*, and went into *Galilee* again, where the people bid him depart from thence, for *Herod* sought to slay him.

And Jesus went to the Feast of Tabernacles at *Jerusalem*, where he preached many Sermons, and wrought many Miracles. And in the third year of his Preaching, he was at the Feast of Dedication at *Jerusalem*; it was Winter, and he walked in the Temple, in *Solomon's* Porch; and from thence he went beyond *Jordan*, and afterwards he came to *Bithinia*, where he raised *Lazarus*.

In the beginning of the Four thousand and second year of the World, on the tenth day of the Month called *March*, Christ went over *Jordan* into *Bethabara*. The eleventh day he heard of the disease of *Lazarus*. The thirteenth day *Lazarus* dyed; and Christ took his journey to go and raise him. The fourteenth day he entered into *Jericho*, and healed the Son of *Timon*. The fifteenth day he spent by the way. The sixteenth day he came to *Bithinia*, where he raised *Lazarus*, being dead four dayes. The seventeenth day he went near the Desert, into the City of *Ephraim*. The eighteenth day he continued in the Desert: And the nineteenth day, being six dayes before the Passeeover, he returned to *Bithinia*, and supped with *Lazarus*. The twentieth day he goeth from *Bethani*, and cursed the Fig-tree. The next day he passed by the withered Fig-tree; and that night he supped in *Bethania*, in the House of *Simon* the Leeper, and two dayes after was the Feast of Passeeover. The twenty third day *Judas* covenanted to betray Christ. The twenty fourth day in the Evening, Christ celebrated the Jews Passeeover, and afterwards his own, called the Lord's Supper. He washed his Disciples feet. He went to Mount *Olivet*; he prayeth, and sweareth drops of blood. He is taken, and brought to *Caiphas*. *Peter* denied him. *Pilate* delivered him to the Jews, to crucifie him. He was Thirty three years of age, and somewhat more, when he suffered for the Salvation of Mankind: Who rose from the dead the third day, and then shewed himself first to *Mary Magdalen*, and then to two other women, and afterwards to his Apostles and Disciples, when

*The Preaching and Sufferings of the Apostles.*

The doors were shut, and after that, to more then Five hundred Brethren. And he appeared to *Thomas*, and shewed himself at the Sea of *Tiberias*, and after wards he ascended into Heaven, and he sent the holy Ghost upon his Apostles.

**A**BEL was murdered by *Cain* in the false Religion.

*Noah* was hated and mocked by the old ungodly world.

*Abraham* was persecuted because he would not joyn to his Fathers Countryes Religion, and was commanded of God to forsake it.

*Isaac* was persecuted and hated by *Ishmael*.

*Jacob* was hated and persecuted by *Esau*, a prophane man.

And *Nimrod* was a Tyrant to the Righteous.

And the Children of *Israel* were persecuted and oppressed by *Pharaoh* the false Worshipper.

And *Elias* was persecuted by *Iezabel*, which followed false gods.

And the Prophet was threatned by *Jeroboam*.

*Zachary* was stoned to death.

*Adicha* was thrown down, and his neck broken.

The three Children were thrown into the Fiery Furnace, but the Fire did them no harm; and this was because they would not yeeld to the Kings Worship.

*Baruch* was faine to flye away, to save his life from King *Joachas* hands.

The Prophet *Urias* was slain with the Sword by King *Joachim*.

*John Baptist* was beheaded by *Heracl* the Tetrach.

*The Preaching and Sufferings of the Apostles.*

**S**imon Peter preached Christ in *Pontus*, *Galatia*, *Cappadocia*, *Bythinia*, and in the end, at *Rome*, where he was crucified under *Nero*, with his head downward, and there was buried.

*The Preaching and sufferings of the Apostles.*

*Andrew*, *Simon Peter's* Brother, preached Christ to the *Scythians*, *Sogdians*, *Sacians*, and in the middle *Sebastopolis*; inhabited of wild *Ethiopians*: He was crucified by *Egeas* King of the *Edessians*, and buried at *Patria*, a City in *Archaia*.

*James the Son of Zebedee*, a Fisherman, he preached Christ unto the twelve Tribes; he was slain with the Sword by *Herod* the Tetrack of the Jews in *Judea*, where he was also buried.

*John* the Brother of *James*, preached Christ in *Asia*; the Emperor *Trajan* banished him into the Isle of *Patmos*, and there he wrote his Gospel; he was thrown (at *Rome*) into a Tun of hot boyling Oyl, and took no harm, but came forth.

*Philip*, of the City *Bethsaida*, preached Christ in *Phrygia*; he was buried at *Hierapolis*, and his daughters: they say he was crucified at *Painnims*.

*Bartholomew* preached Christ unto the *Indians*; he was buried in *Albania*, a City of *Armenia* the Great; and they say he was beaten to death with a Club: And some say that he was crucified with his head downwards, and that he was slain alive; and some, that he was beheaded at the Commandment of *Polemis*, King of *India*.

*Thomas* preached Christ unto the *Parthians*, *Medes* and *Persians*; and to the *Caramans*, *Hircans*, *Bactrians* and *Magicians*; he rested at *Calamina*, a City in *India*, being slain with a Dart, which they call a Spear or Javelin; and they say that an Idol-Priest ran him thorow.

*Matthew* preached Christ in *Ethiopia*, which is called the Kingdom of *Presbiter John*: but *Hurtichus* commanded him to be thrust thorow with a Sword: he dyed at *Hierapolis* in *Parthia*, and was buried.

*Simon Zelotes* preached Christ throughout *Mauritania*, and *Africk* the less; at length was crucified at *Boetania*, slain and buried; and he preached in *Persia* and *Egypt*.

*Judas*, the Brother of *James*, preached unto the *Edessians*; and throughout all *Mesopotamia*: he was slain in the time of a *Scythian* King of *Edisse*, and was buried.

*Matthias*, one of the *Seventy Disciples*, was numbred among the eleven Apostles, in the room of *Judas*: he preached in *Armenia*, about the Haven *Hyssus*, and the River *Phryx*; unto the *Scythians*, *Indians*, and ravenous of flesh; and he dyed at *Armenia*.



*The Preaching and Sufferings of the Apostles.*

high: he Temple the Jews stoned him; and at last of all he was beheaded with an Ax, after the *Roman* manner. He preached first in *Macedonia*.

*Paul* preached Christ in *Jerusalem*, and *Illyricum*, *Italy*, *Spain*; he was beheaded at *Rome* under *Nero*, and so dyed, and there lieth buried with *Peter*.

*Mark* preached Christ at *Alexandria*, and all the bordering Regions from *Egypt* unto *Pentapolis*, in the time of *Tramin*; he had a Cable-rope tyed about his neck at *Alexandria*, by which he was drawn from the place called *Bucolus*, to the place called *Angeles*, where he was burned to Ashes by the furious Idolaters, in the Month called *April*.

*Luke* the Evangelist, of the City of *Antioch*, he accompanied the Apostles in their travels; he dyed at *Ephesus*, where he was buried.

*James*, the Brother of the Lord after the flesh, called *Justus*, he preached at *Jerusalem*; the Jews stoned him to death, and buried him there in the Temple, near the Altar.

*T. mothy* preached at *Ephesus* and *Illyricum*, and throughout *Hellas* in *Achaia*, where he dyed, and was buried.

*Titus* preached Christ in *Crete*, and in all the Country about; he dyed, and was buried.

*Prichus*, one of the seven Deacons, was Minister of *Nicomedia*, a City in *Bithinia*.

*Barnabas* preached Christ with *Paul*, at *Rome*.

*Annianus* which baptized *Paul*, preached at *Damascus*.

*Stephen*, one of the seven Deacons, was stoned at *Jerusalem* by the Jews, for preaching Christ, and denying the Temple, and the Shadows, and they stoned him to death.

*Philip* was one of the seven Deacons; he baptized *Simon Magus*, who turned to be a Sorcerer.

*Nicanor*, one of the seven Deacons, was martyred with *Stephen*, and with two thousand faithful Christians.

*Simon*, one of the seven Deacons, preached in *Arabia*, and there the Heathen burned him to ashes.

*Nicholas*, one of the seven Deacons, a Teacher at *Sapria*, and he fell from the Faith.

*Parmenius*, one of the seven Deacons, a Minister, he dyed in the presence of the Apostles.

*The Preaching and Sufferings of the Apostles.*

*Cleophas*, called *Simon*, he was with *Lake*; he saw the Lord after he was risen; he was the second Minister at *Jerusalem*.

*Silas* was a Minister with *Paul*, he was made Minister at *Corinth*.

*Silvanus* was a Minister with *Paul*; he was Minister of *Thessalonica*.

*Crescens*, whom *Paul* remembred to *Timothy*, was Minister at *Chalcedon* in *France*, and there was martyred in the time of *Thracian*, and was buried.

*Epenetus*, whom *Paul* mentions to the *Romans*, he was a Minister at *Carthage*.

*Andronicus*, whom *Paul* remembers to the *Romans*, he was a Minister of *Pannonia*.

*Amphus*, whom *Paul* saluted to the *Romans*, he was a Minister of *Odisa*.

*Urbanus*, mentioned by *Paul* to the *Romans*, he was Minister of *Macedonia*.

*Etachys*, remembred by *Paul* to the *Romans*, he was the first Minister of *Byzantium*, and was Minister of *Argyropolis* in *Thracia*.

*Apelles*, mentioned of *Paul* to the *Romans*, he was Minister of *Smyrna*.

*Aristobolus*, whom *Paul* spake of to the *Romans*, was Minister of *Bretannia*.

*Narcissus*, of whom *Paul* spake to the *Romans*, he was Minister of *Patra* in *Achaia*.

*Herodian*, named by *Paul* to the *Romans*, he was Minister of *Patra*.

*Rufus*, one that is reckoned by *Paul* to the *Romans*, was Minister at *Theba*.

*Assincritus*, rehersed by *Paul* to the *Romans*, he was Minister of *Hircania*.

*Plagon*, whom *Paul* remembred to the *Romans*, he was Minister of *Marathen*.

*Hermes*, whom *Paul* mentions to the *Romans*, he was Minister of *Dalmatia*.

*Hermes*, whom *Paul* saluted to the *Romans*, he was Minister of *Philippi*.

*Parthenus*, of whom *Paul* made mention, he was Minister of *Nagarsa*.

16 The Preaching and Sufferings of the Apostles.

*Agabus*, of whom is made mention in the Acts, he was indued with the Spirit of Prophecie.

*Linus*, remembred of *Paul*, he was the first Minister at Rome after *Peter*.

*Paul* made mention of *Gaius*, he was Minister of *Ephesus* after *Timothy*.

*Paul* remembers *Olympus*, he was beheaded at Rome with *Peter*.

*Paul* made mention of *Rodion*, he was beheaded at Rome with *Peter*.

*Jason* is remembred in the Works of the Apostles, he was Minister of *Tarsus*.

*Sosipater* is remembred of the Apostles, he was Minister of *Iconium*.

*Lucius* is remembred of *Paul*, he was Minister of *Laodicea* in *Syria*.

*Tertius* wrote the Epistle of *Paul* to the *Romans*; he was second Minister of *Iconium*.

*Paul* made mention of *Erastus* to the *Romans*; he was Steward of the Church of *Jerusalem*, and afterwards he was Minister of *Panear*.

*Paul* remembred *Phygellus*; he was Minister at *Ephesus*.

The Apostles made mention of *Hermogenes*, as one that brought false Doctrine to the Church; he was Bishop of *Ephesus*.

*Paul* wrote of *Demas* that fell from the Faith; this *Demas* became an Idol Priest of *Thessalonica*. *John* saith, *They went out from us, for they were not of us*.

There is mention made of *Quartus* to the *Romans*; he was Minister of *Berytus*.

*Paul* made mention of *Apollos*, in his first Epistle to the *Corinthians*; he was Minister of *Cesaria*, and of *Iconia*.

*Paul* remembred *Sosthenes*, he was Minister of *Colophon*.

*Paul* makes mention of *Epaphroditus*; he was Minister of *Adriana*.

*Paul* remembers *Cesar*; he was Minister of *Dyrrhachium*.

*Paul* made mention of *Marcus*, he was Cousin-German of *Barnabas*; a Minister of *Apollonia*.

THE END.

